



MORTIS PORTIS.

BROKEN is death's portal;
Hail the victory,
For the King Immortal
Stronger is than he.
Now the tyrant cruel
From the throne is torn
By the mighty duel
Round the cross forlorn.
Down the darkness reary
Streams the light of day,
Like a morning cheery,
Driving night away.
For our God and maker,
Pitying our pain
Comes to be the breaker
Of our iron chain.
We in sin were lying,
Helpless under doom,
Given up to dying,
Captive to the tomb;
Then in mercy tender
Came Immanuel down,
Laying by His splendor,
Putting off His crown.
And our nature mortal
Did the King put on,
Standing in the portal,
Our true champion:
Dead the foe lies under
His triumphant feet.
O the joy and wonder!
Sing with praises sweet!
*Canto; by Petrus Venerabilis, Abbot of Clugny,
A. D. 1092-1156.*

Communications.

For The Messenger.

THE PRIEST AND THE SACRIFICE.

BY REV. T. G. APPLE, D. D.

IN the old Testament dispensation, the priest and the sacrifice were separate; in the sacrifice which Christ offered they are one. "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins and then for his people's; for this he did once, when he offered up himself." Heb. vii. 27.

Because the old Testament priest was a sinner himself he needed a sacrifice for his own sins. He could not be that sacrifice himself. Hence he offered an animal as a type of the sacrifice of Christ, and thus sought expiation for his own sins, and then for the sins of the people. The priest and the sacrifice thus became separate. In Christ these two are united in His person. He was sinless, and therefore needed no sacrifice for His own sins. He was the Lamb of God, and He offered Himself on the cross to make expiation for the sins of the world. Let us consider these two.

I. THE SACRIFICE. A sacrifice was necessary for the redemption of man. In His fall he came under the power of death, as the consequence and penalty of sin. Pen-

alty is necessitated primarily by the vindication of right. It looks then also to the good of the transgressor and the preservation of society, or, we may say, of government. The penalty due to man Christ took upon Himself, and by enduring it satisfied the demands of the law in man's stead. He did this voluntarily and not by necessity, except that necessity which existed in the divine love. He did it, moreover, as one with our fallen race. Our sins were not laid upon one who was foreign to man in the way of an outward substitution. In that sense God would not punish the innocent for the guilty. Such substitution would violate the very principle of justice which Christ came to vindicate. Our catechism teaches that the nature that sinned must suffer the penalty. Christ not only became a man among men, but the Word was made flesh. He was the Son of man. By taking upon Him human nature he allied Himself with our generic humanity. He was the last Adam, the generic head of the new race redeemed in His person. In a far deeper sense than that according to which a father stands as the head of his family and must bear its honor or dishonor, or a ruler stands at the head of a nation, did Christ become one with our fallen race, and because of this organic relation He could take upon Him man's dishonor and shame. Though sinless Himself, in which character alone He could become a sacrifice, yet in assuming our nature he assumed it with all the burdens that were resting upon it, and that, by virtue of this organic relation which He sustained to it. This view removes the objection that it was not right for an innocent person to bear the penalty of transgression for the guilty. "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, etc.," and again, "For verily he took not on him the nature of angels:

but he took on him the seed of Abraham," or as it should be rendered, "he came not to the help of angels, etc." Thus then it was possible for Christ, standing really in the place of man, and not merely as an outward representative, to die for man, "that through death he might destroy him that had the power of death that is, the devil, and deliver them who were all their lifetime subject to bondage."



THE RESURRECTION.

earthly tabernacle, passed through the veil, that is to say His flesh, and entered into the holy of holies in the heavenly world. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Death in itself, just as suffering in itself, is merely passive and negative. In this view it has no power to save. Much less was it merely the death of the body, as is sometimes understood by the words, "He bore our sins in His own body on a tree," that made the atonement. The shedding of blood does not stand merely for death, the death of the body. The blood is the life thereof, and in this sense, blood was regarded in the Old Testament economy as significant of the life that was offered. It was the life of Christ that triumphed over death, and through His resurrection from the dead He carried His life up to the heavenly places in His glorification. His glorification, and His appearance in the presence of God for us, is a part of His priestly office. Had His work ended in His death there would have been no redemption for man. In order to accomplish redemption for man He must purify the heavenly things themselves with better sacrifices than those in the Old Testament economy. He sprinkled the heavenly mercy seat with His blood. It was His resurgent, glorified life, glorified in the heavens, that purified the heavenly things in the true holy of holies. Thus His resurrection and glorification enter as essential constituents into His priestly office. He died for our sins and arose for our justification.

The objective work of redemption culminated in His glorification and in His perpetual intercession in heaven. But as

salvation, or the application of redemption, there remained still another act, typified by the high-priest returning to sprinkle and bless the people. That was performed by our Lord on the day of Pentecost, when He sent the Holy Ghost as the bearer of His glorified life to the hearts of His people. "He shall sprinkle many nations; not as those who have no hope of a joyful return of the Holy Spirit, Christ Himself comes forth in the exercise of His priestly office to purify His disciples, according to His word, "I will not leave you orphans; I will come to you."

Thus we see how Good Friday, Easter, and Pentecost, confront us with these stages in the atoning work of Christ. The one cannot be without the others. Faith in the risen Lord is necessary in order to believe in His death as a sacrifice for sin, and faith in His death and resurrection comes through the Holy Ghost.

During this holy week we turn to the cross as our Christian altar. But we go to Calvary, not as the disconsolate disciples who knew not yet the mystery of the resurrection, but with faith in a risen Lord. We connect in our faith His death with His resurrection. This sacred festival does not scatter the sheep as without a shepherd. It unites them rather in the spirit of triumph over sin and death. It turns the eye of faith to the approaching dawn of the joyous Easter morn. From that morning of the new day to our dark world believers also, look forward to Pentecost, the closing festival of the first portion of the Church Year.

This Holy Week should become the "week of prayer" for the whole Church. Many in all denominations are looking and waiting for this. Those who, as yet, keep no church-festivals, can lose nothing by joining in the service of this week, while those who do, preserve their preferences. Good Friday and Easter are already coming to be observed by all the churches; let holy week now become the week of prayer, and thus bind together all portions of Christendom in one common service around the cross and at the open tomb of the crucified and risen Saviour of the world.

For The Messenger.

RISEN WITH CHRIST.

BY E. V. GERHART, D. D.

THERE is a close resemblance and a great contrast between the personal history of our Lord in the flesh and the personal history of His people.

The leading events in His life and in the life of believers are similar. Jesus was conceived by the Holy Ghost. He came into the world by birth. He lived in the

communion of the Church from the beginning to the end of His career. His life was a conflict between love to God and selfishness, between good and evil, between unswerving fidelity to His mission and temptation. In teaching the truth and maintaining righteousness, He provoked the enmity of men, and was hated, persecuted and maligned. His holy life of love He ended by passing through the agony of the Garden and expiring in pain and shame on the cross.

His people repeat His experiences. As He did, so do they all begin the Christian life in the new birth by the Spirit. If true to their vocation, their earthly history is a conflict of faith with unbelief, of right with wrong, of love to Christ, with hatred to Christ. Hence, they are heirs to the same trials and sufferings. As He did, so do they pass out of this world by the gloomy gateway of death.

But in all these events, and in all these experiences the contrast is more noteworthy than the resemblance. By birth, Jesus became a member of "this world," where the perversions of man's apostasy were reigning triumphant and the dominion of Satan's kingdom was unbroken. But His people are born into the new kingdom of grace, established by His redeeming work, where the divine law of love by Him asserted and introduced, is the controlling principle. Jesus by Himself, withstood man's enmity, Satan's assaults, and the narrow prejudices of His friends in a world where truth had always fallen a prey to falsehood, where love had always been transformed into hatred, godliness and irreligion, and where life had always succumbed to death. But His people are members of a community in which this order has been reversed where error has fallen a prey to truth, where hatred has been transformed into love, irreligion into godliness, and where death has been swallowed up in life and immortality.

Jesus died the just for the unjust, bearing our sins in His own body on the tree. God made Him to be sin for us, and sin was the sting of the death which He endured.

None are overcome by this grim monster. Their exit from the world is an epoch in the onward progress of their new, all-conquering life of faith and love. They may approach the final moment with joy unspeakable in Him; whilst He, looking forward to the awful hour was in an agony, and sweat great drops of blood.

Why this great difference between our Lord's earthly history and the history of His people? They begin their Christian life, not where His began, but where His life ended.

When He was born, the long, weary way of self-humiliation, and of the ignominious cross, was before Him, a way which His mission required Him to tread. The actual triumph over sin and Satan in His resurrection from the dead was an impending event—a goal which He could not reach but by the sacrifice of Himself to the will of His Father. This offering of Himself was the bitter cup which He had to drink. Bowed down with keen distress He prayed that the cup might pass from Him; yet it was His free choice that the will of the Father be done. With strong crying and tears He offered up prayers and supplications to Him that was able to save Him, and was heard. Only when this sacrifice was accomplished and He had descended into the invisible realm did He fulfill His mission by destroying the dominion of death and by vanquishing the kingdom of Satan in His resurrection. By this act He spoiled the principalities and powers of darkness, and brought life and immortality to light. Before this miracle was wrought in His personal history, His disciples knew Jesus "after the flesh"; but henceforth they knew Him, not after the flesh only, but especially after the spirit. They believed not chiefly in Jesus crucified, but in a crucified Jesus risen from the dead. Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For, in that He died, He died unto sin once; but, in that He liveth, He liveth unto God.

When men are born of water and the Spirit they become members of the risen Christ. The life which by faith they live in Him is not under the condemnation of the law, not subject to the death of sins,

not an existence tending toward dissolution and awaiting the darkness of the death realm; but it is the resurrection-life of their Lord. The stupendous work of redemption is completed. The final atonement is made. The battle has been fought and won. Through sufferings the Captain of our salvation has been made perfect; and He is now crowned with glory and honor, that the redemption achieved by His death and resurrection might, by the grace of God, avail for all His members.

Possessing the death-conquering life of the risen Christ, His people are now with Him risen. Death hath no more dominion over them. They are not all their life time subject to bondage; but they have come into the light and liberty of the Son of man. Now, whilst abiding in the natural body, whilst in the conflict with the evils of this world, they are the heirs of the Conqueror, and have in themselves as one with this glorious Conqueror the almighty virtue of the resurrection.

Jesus was Himself the resurrection. He was the living seed of the coming victory

different, but they are very closely connected, nay, they are one. The new birth is the seed of the final resurrection. The resurrection will be the ripe harvest of the new birth. Now the members of Christ are in the infancy of the immortality brought to light by the gospel; but, then, when they go forth in victory from the realm of death, they shall appear in the full-grown strength and perfected beauty of Christian manhood. Then will become manifest the full glory of the resurrection life, which each believer, even now, whilst in the frail, earthly perishing body, is living in the risen Jesus who is alive forevermore, and has the keys of hell and of death.

If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with Him in glory.

"Christ is risen!"

EASTER THOUGHTS.

AS in the disciples' case, so in our own, faith in Christ as a living, ever-present Saviour, loving us and helping us, is largely the child of sorrow. It must needs be that suffering inheres in the method of creation. The world could not be created as it has been without labor-throes. Every time a man comes up from one line of faculties to another, ascending toward the spiritual, some one must suffer. No child is born except with outcry and pain of the child and the mother; and at every subsequent period of the child's development there is suffering. We are born into reason only through suffering. We are born into the higher realm of self-denial and heroism only through suffering. And Christ must needs suffer, because suffering was a part of the economy of the universe. And so at almost every step in which we come near to the Lord Jesus Christ we come near to Him through suffering. Some come to Him through the light of

though to her there could have been no other such evidence. She wanted no other. And to the soul that, by its wants, by its yearnings, by its very inward necessities, has been brought into the presence of Christ, and has felt that untranslatable presence, and sat under the royal banner, and listened to words that moved the soul, and been lifted out of its own knowledge, so that it can say, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"—to the soul that has once entered into that inward knowledge of the Lord Jesus Christ by faith and by love—you can frame no argument in regard to the reality of such an experience. There can be no statement of it. The phenomena of the soul are too subtle for any alembic, or for any scientific investigation.

To this height of faith it is the privilege of every single Christian to come. It is the privilege of Christians so to walk with a consciousness of the presence of the Lord Jesus Christ that it shall swallow up all other things. It is their privilege to walk in such communion with Him that He shall be their pavilion; their banqueting chamber; their Lord; their Father; their Companion; the Head and Front of all things to them; their All in all. It is their privilege to have such a realization of the Lord Jesus Christ as shall make Him the Truth and the Life in their conception.

On the glad morning when all the world agrees to celebrate the coming forth again from darkness and from the death of our Lord; on the historic day on which His form came forth from the sepulcher—is there any presentation of the Lord Jesus Christ more worthy of our thought than this: How shall He rise out of the sepulcher of my soul, and be a loving Saviour, not to my eye or to my ear, but to my spirit? How shall I have a loving, risen Christ? A Christ of eighteen-hundred years ago will not do. A Christ in Jerusalem will not do. These are all seed-corn; but seed-corn is not the harvest. There must be to you a personal Christ. There must be a Christ that shall be to you, in the night and in the day, in weakness and in strength, in captivity and in liberty, at home and abroad, the Chief among ten thousand, and altogether lovely. There is such a revelation to the souls of men. Many have come very near to it and yet not attained it. Some have entered into it and rejoiced in it. Some have entered into it in a greater measure than others. There is this risen Christ to be revealed to every soul that needs and will accept the indwelling Jesus.

Are your eyes so full of tears that you cannot see Him? Perhaps, like Mary, you may stumble upon Him in the very garden; He may be walking by you, and you may not know it; or as you commune upon things that pertain to religion He may walk with you, as He did with the disciples on their way to Emmaus; or He may be with you in your labors, as He was with the disciples when they went to their avocations on the lake, and He stood on the shore, and spake to them. He hovers near every soul, that He may make Himself known to it as its life and joy and strength.

If you be young, then He comes to you as, in the early dawn, when the sun had just risen upon the garden, He appeared there. If you be in middle life, He comes to you as He came to the disciples when He appeared to them in their employments. If you be aged, or if by reason of sickness your course is almost run, then He comes to you as He manifested Himself to the disciples at evening, when the day was far spent. But whether it be morning, or noon, or evening, the risen Saviour shines for you with unutterable blessedness and love and fidelity.—*Christian Union.*

Sweetly singing o'er and o'er
Precious Jesus evermore,
This is joy indeed,
O Jesus,
Precious and forever.

—*Knight.*

In His Easter-day Christ thought of us and our salvation, of each one of us by name and look. He will know that joy again when we come before Him to rest forever in His presence.—*Faber.*



JESUS ON THE WAY TO EMMAUS.

Family Reading.

EASTER LILIES.



LORAL apostles, that in dewy splendor
Weep without shame and blush
without a crime.

"Your voiceless lips, O flowers, are living preachers,
Each cup a pulpit and each leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

"Neath cloistered boughs each floral bell that
swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

"Were I, O God, in churchless lands remain-
ing,
Far from all teachers and from all divines,
My soul would find in flowers of Thy ordain-
ing,
Priests, sermons, shrines!"

"The first fruits of them that slept."

hope, and some because the disclosure of His love makes Him sweet and attractive; but as a general truth men come to Christ because the sense of necessity is laid upon them. They come to Him as a sick man goes to his physician. They come to Him as a lost man goes to a guide. As one that has lost his reckoning, and is bestormed, and is in danger of running upon rocks, seeks a pilot to bring him into the harbor safely, so the soul, when it is in trouble, goes after the Lord Jesus Christ.

No man lives a truly Christian life who depends on any process of ratiocination to find his Christ. Though that may have its place in the beginning of one's religious experience, yet that which redeems the soul, fortifies the life and makes man heroic is the inward experience which comes to us by the indwelling of the Spirit of God; and this experience no one of us can interpret to another. When Mary went back and said to the disciples, "I have seen him! I have seen him!" it may have been no evidence to them,

when He said to Martha: "I am the resurrection and the life." But then the harvest was latent in the seed. When that seed had been buried in the ground it bore much fruit. That fruit became manifest when on the third day the great miracle was wrought, and He stood forth among believing men the first one in the history of our race who had in Himself actually annulled the law of death. His people are like Himself, each a resurrection seed. The resurrection of the righteous is both a present truth and an impending event, a vital principle and a future consummation. As Jesus was the resurrection, even when the dark road of self-humiliation, and descent into Hades was yet by Him untrod, so are His people, though their fidelity and obedience are yet not fulfilled, also the resurrection and the life. He is the Vine, they are the branches. The branches are members of the living, the undying Vine.

The resurrection of the righteous is, whilst they are in the earthly body, the latent fruit of the new birth. These two things are

Miscellaneous.

TRAILING ARBUTUS.

CREEN leaves, heaped with snow,
Brown leaves, glowing with
rose—
Under the pines' dark, solemn
lines,
The Spring's sweet wonder grows.
Dainty waxen cells,
Cups of delicate bloom,
Your spicy breath can rob even Death
Of terror and of gloom.
Laid on the frozen heart,
Shading the forehead meek,
The crown and the cross which your blooms
emboss,
Of the Resurrection speak.
Bloom with the blush and the white,
Spicy fragrance and sweet,
Under the pines' dark, solemn lines,
Where the wandering night-winds meet.

FOREIGN MISSIONS.

The executive committee of the Board of Commissioners for Foreign Missions of the Reformed Church, met in quarterly session in the city of Harrisburg, on Tuesday, March 14th, and took into full consideration the work entrusted to them. Letters from Rev. A. D. Gring, our missionary in Japan, were received, in which he gave the Board some valuable information in relation to our property, including a diagram of the house and lot, artistically executed, which will be framed and placed in the custody of the treasurer. He is now nearly proficient in the language and will soon be prepared to preach the gospel in Japanese. He is engaged in printing tracts, specimens of which he has sent to the Board. These are distributed by him semi-weekly and are received and read with great eagerness by the people. They are selections from the Gospels, and one of them has a wood cut of the crucifixion as a heading. The letters breathe an ardent desire to save those who are now in the valley of spiritual death. They teem with expressions of love for souls. The greatness of the work to be done, in view of the many obstacles in the way, seems to inspire him with renewed courage. Depending on the mighty promise, and the aid of the Divine Spirit, he has fully consecrated himself to the work. He feels the necessity of help in his arduous undertaking, and appeals for some one to come over and help him.

The committee acting under the direction of the General Synod, had issued an appeal to the ministry of the church, and at this meeting received letters from three brethren, who are now prosecuting their studies, two of them at Lancaster, and one at Tiffin, making inquiries in reference to missionary work. Replies to them, conveying the information they desired, were formulated, and the secretary directed to forward them, which was accordingly done. Whether it will result in any of them making a direct application to be employed remains to be seen. The Board would prefer that the applicant should be so fully endued with the missionary spirit as to compel him to seek the work, as a life work, and with the full conviction that he is specially called of God, and dare not be disobedient to the heavenly vision which will assure such a one that he will be amply supported and sustained. He will be employed on the same terms as missionaries of other churches are, and he will be placed above all corroding and harassing cares in reference to his temporal support. For the present the Board would prefer that the missionary should be single, and free from any matrimonial entanglement, although it does not forbid marriage, yet it deems it desirable that at least a few years' service may be rendered previous to marriage. And yet, if Providence indicates that the right man is an applicant, the Board will not hesitate on account of his domestic relations to send both him and his wife out to the mission field, trusting to the Church to provide for the increase of funds essential for the purpose. We trust that by the next meeting, which will be held in the same place on the second Tuesday in June, we shall have an applicant for the position. It is vastly important, if we wish to succeed in planting the Reformed Church in Japan. Now is the time to move energetically and positively, when Japan is in that state of fermentation in which all minds are moving and seeking for the truth, and ready to investigate and adopt whatever may be stronger in their estimation. Old things seem to be looming up before them, and there is a strong effort to displace Buddhism and go back to Shintoism, account of its antiquity and its worship of ancestry. If, then, the religion of Jehovah should be presented as the oldest of all, and containing precepts which inculcate proper reverence for ancestors, it might become to the Japanese the fulfillment of their grand ideal, and thus this people be won for the truth.

The action of the district synod at Danville, calling the attention of the Board to the propriety of preparing native Japanese in this country by educating them for the mission work in our colleges and seminaries, was duly considered, and a resolution was adopted favoring such a suggestion. There is at present a native of Japan in Franklin and Marshall College, and it was resolved that if, in the judgment of the Classis of Lancaster, he should be regarded as a suitable person for the work, that the Board would cheerfully contribute toward his education, with the view of attaching him to our field in his native land.

In conclusion, the committee would urge

upon the Church that, in view of the magnitude of the work before us, prayer should be constantly offered in its behalf, and contributions made with greater liberality than ever, that God may be glorified, and the Reformed Church benefited and blessed by having part in converting the world to Christ.

T. S. JOHNSTON,
Secretary.

"Ring out, sweet Easter bells, ring out!
The world to life is waking.
And heavenly hosts in triumph shout,
The joy of man partaking;
For He, who died our souls to save,
The Lord is risen from the grave.
Alleluia!"

Science and Art.

A paper watch has been exhibited by a Dresden watchmaker. The paper is prepared in such a manner as to render the watch as serviceable as those in general use.

STRENGTH OF MATERIAL.—The *Scientific American* calls attention to the tests of materials made by the machine lately erected in the United States Government Arsenal at Watertown, for the proving of structure of full working dimensions. A steel wire cable, 1½ inches diameter, was shown, which had withstood a pull of 75 tons, when the fastenings by which it was held gave way, although the cable itself remained sound. A hammered iron bar 5 inches in diameter, was shown to have concealed a crystalline formation of the fibres, and it consequently parted with a loud report under a strain of nearly 723,000 pounds, or 36,900 pounds to the square inch. A smaller wrought iron bar drew down and broke with a fibrous structure under a pull of 51,340 pounds per square inch. Some pinewood columns were also shown which had been tested by compression. The first of these, originally 12 feet long, yielded at a pressure much below its estimated strength, in consequence of a large knot in the side, which acted as a comparatively incompressible wedge. Another column was a spar 12 feet long, 7½ inch butt, and 6½ inch top. This stick was a perfect sample, and gave way by splintering at its smaller end. A seasoned hard pine girder, 11 inches square and 10 feet long, bore a load of 751,000 pounds.

MAJOLICA.—Italian majolica is earthenware which, after firing, has been covered with a thin coating of white earth and then enamelled with a composition of the oxides of tin and lead. The whiteness and hardness of the surface are proportionate to the increased quantity of the former ingredient, and the inferior description of ware, or *mezza majolica*, is glazed with lead oxide alone. This opaque yellow varnish imparts to the ware that pearly lustre, whose secret, believed to have been learned by the Italian potters from the Moors of Spain, Bernard Palissy spent life and fortune in trying to discover. Porcelain, on the other hand, originally composed of finer clay, owes its texture to a thin coating of true glass, evenly formed over its surface under exposure to a very high temperature, by which its substance is partially vitrified throughout. But porcelain and earthenware, while differing in the composition of their surface enamel, resemble each other in that they receive it in the stage technically known as "biscuit," after they have undergone the first firing. Plunged then into a solution of the glaze constituents, these substances form a white effluence over the porous clay, after it has absorbed the fluid in which they were dissolved. The process is finally completed by the second baking of the ware in the glazing kilns and the fusion into a thin crust of enamel of the elements deposited on its surface.—*Chambers' Journal*.

HOW TO MAKE BRICK WALLS WATER-TIGHT.—The Sylvester process was successfully applied to the interior walls of the gate houses of the Croton reservoir in the Central Park in New York City, in 1863, on the advice of the late William Dearborn, C. E., and under the immediate supervision of George S. Greene, Jr., C. E., now the Engineer in Chief of the Department of Docks.

The process and its results in this case are described fully by Mr. Dearborn in a paper read by him before the American Society of Civil Engineers, May 4, 1870.

The process consists in using two washes or solutions. The first composed of three quarters of a pound of castile soap dissolved in one gallon of water, laid on at boiling heat with a flat brush. When this has dried, twenty-four hours later apply in like manner the second wash of half a pound of alum dissolved in four gallons of water. The temperature of this when applied should be 60° to 70° Fahr. After twenty-four hours apply another soap wash, and so on alternately until four coats of each have been put on. Experiments showed that this was sufficient to make the wall water-tight under forty feet head of water.

At the time of application the walls had been saturated and the weather was cold. The gate chambers were covered over and heated thoroughly with large stoves. The drying, cleaning the walls with wire brushes, and applying the mixture, took ninety-six days. Twenty-seven tons of coals were used for the drying and one ton for heating the soap solution. 18,830 square feet of wall were washed with four coats. The drying and cleaning of the walls cost six and a half cents per square foot, and the plant, materials, and labor of applying the wash cost three and three-eighths cents per square foot.

"Then ring, sweet bells, the joy of earth
In Easter hymns to Heaven,
And tell the new Immortal Birth
Of man, by Christ forgiven;
For our dear Lord is risen indeed,
And lives on high to Intercede.
Alleluia! Amen."

Items of Interest.

In Milwaukee 8,998 pupils in the public schools study German. The average daily attendance is 12,130.

There are now in the three southern provinces of Ireland as many troops as Lord Raglan had when he landed in Crimea to fight the Russians.

Wisconsin papers predict that insanity will soon cease to be a legal cause for divorce in that State, as the bill repealing the law has

passed the Assembly and been ordered to a third reading in the Senate.

It is proposed to erect in the central hall of the new Cotton Exchange in New Orleans a statue of Eli Whitney, inventor of the cotton-gin, mounted on a pedestal of granite from Massachusetts, Whitney's native State.

The Pennsylvania Normal Music School, at Freeburg, of which F. C. Moyer has long been the Director and proprietor, maintains its good reputation. It is endorsed by many eminent men in church and State. The next session will commence, May 1st, 1882.

A bill has been introduced into the Kentucky Legislature to fine every one who tells a lie, or who "by word of mouth attempts to deceive his fellow man." The bill has been denounced already as a "villainous attempt to discourage native industry."

Asa Briggs died a few days ago at Shutesbury, Mass. Conscious of his approaching end, he desired that a certain minister living in a neighboring town should attend his burial services, giving as a reason:—"They say he's a good hand at a funeral, and I'd like to hear him just once."

A widow in Japan who is willing to think of matrimony wears her hair tied and twisted around a long shell hair-pin placed horizontally across the back of the head. But when a widow firmly resolves never to change her name again she cuts off her hair short on her neck and combs it back without any part.

Seven persons who have been indicted for neglect or punishable actions in connection with the Ring Theatre fire in Vienna will be brought up for trial at the beginning of next month. No fewer than 226 witnesses are to be called, and the whole city is looking forward with great interest to the proceedings.

The Rev. Dr. Curry, agent for the disbursement of the Peabody Educational Fund, appeared last week before the House Educational Committee at Washington to urge that immediate aid be furnished the public schools of the South to supplement, but not to supersede, the appropriations made by the several States. He said there were 2,000,000 children in the South without school facilities, and 8,000,000 colored children now at school on the same means that were expected for the instruction of 1,000,000 less last year.

The Custom House officers in Moscow recently opened several cases of men's hats which had been lying for some time in the depot unclaimed by the consignees, whose address could not be found. On opening the cases suspicion was excited by the unusual weight of some of the hats, which, on examination, were found to have a double crown, the space between the real and false crown being filled with explosive material, which, on being thrown to the ground, would have the effect of a bomb. The authorities are making an investigation, which, however, has been without result.

Captain Heselton, of the bark Elizabeth Ostet, which arrived at New York from Calcutta on Thursday, confirms the reports made by other vessels that there are great quantities of dead fish floating in the waters off the Georges Bank. He is unable to give any idea of what species of fish are or how they came there, but is inclined to believe they were a large school which had been killed by the ice on the Banks of Newfoundland. The fish were first seen early on Tuesday morning, and the vessel sailed forty miles before she cleared them. He says that the sea was absolutely covered with them as far as the eye could reach. One of the fish was picked up, and as it was fresh it was cooked and eaten. It tasted like shad, while it resembled the red snapper in appearance.

A suit is before the Supreme Court of Canada in which the costs have already amounted to \$40,000. Mr. MacLaren, owner of certain timber lands, improved a stream which passed through his land so that it was navigable for logs. Mr. Caldwell, his next neighbor above, took advantage of this to float his logs down the stream through MacLaren's land, and the latter took out an injunction. Caldwell contended that Mr. MacLaren had no such rights over running water as to stop another man from floating down logs on it, but Vice-Chancellor Proudfoot, at Toronto, gave judgment for MacLaren. The case was carried to the Court of Appeal, and the Judges there, by two to one, reversed the Vice-Chancellor's decision. The next step was to the Supreme Court, and, whichever way the judgment is given, the case will be taken to the Privy Council by the loser.

O risen Christ! Thou art the door,
The everlasting way,
The blessed Easter-gate of life
That opens to the day.
All praise, our risen Lord, to Thee,
For love that conquers death;
For faith that maketh quick to hear
One word that Jesus saith.

Personal.

Victor Hugo says that he now lives only for his grandchildren. They are constantly with him, except in the morning hours when he is at work.

Rev. Job F. Halsey, D. D., pastor Emeritus of the First Presbyterian Church, at Norristown, Pa., died on the 24th ult., in the 82d year of his age.

Professor Samuel D. Gross, the eminent surgeon, has resigned the professorship of surgery in the Jefferson College. The labors of the position will be divided between his son, Dr. Samuel Gross, and Dr. Brinton.

Skobelev is a young man for his rank, being still under forty. He is very tall and well built, and gives external appearance of the great physical force and endurance with which he is credited. The expression of the General's face, however, is singularly good and mild. He wears a long auburn beard, flowing down on his breast.

The death is announced of Miss Elizabeth Hamilton, the daughter of the Scottish metaphysician, Sir William Hamilton, of whose life and philosophy she furnished an account in the new edition of the "Encyclopaedia Britannica." Miss Hamilton was one of the foremost promoters of the movement in Scotland for the university education of women. She went to Germany about a year ago with a view to preparing a work on the philosophy of Hermann Lotze.

Farm and Garden.

POULTRY.—An enthusiastic breeder of poultry says: "Farmers will feed a bushel of corn to produce six pounds of pork, while the same amount of corn will keep a good laying hen one year, and she will produce at least twelve dozen eggs, averaging eighteen cents per dozen, which would equal \$2.16; in addition she would rear a brood of chickens worth as much more, making a total of nearly five dollars, against six pounds of pork at ten cents, equalling sixty cents; or, in other words, the hen will yield seven times as much as the pig on the same quantity of food." Aside from the profit, which is an important consideration in the keeping of poultry, it affords a healthful recreation and enjoyment to all classes. Those who daily toil in the counting-house, factory or mill, each and all need some light, attractive, health producing employment.

CARE OF CATTLE.—The lack of proper care during the winter leaves the farm stock in poor condition in the spring. Any such animal should be well cared for now. A mess of warm bran-slop daily—a little ginger sometimes stirred in—will be useful for a cow. If calves are infested with vermin they should be freed from these pests at once. A mixture of sulphur and lard, rubbed along the spine and on the brisket, is effective. A tablespoonful of sulphur and molasses, taken internally once a day, will help to drive away the lice; it will also prevent the disease known as "black leg," frequently found among calves in early spring. Sheep that are suffering from an irritation of the skin and consequent loss of wool, should have a few doses of a mixture of equal parts of Cream of Tartar and Sulphur. Ewes with early lambs should have special favors shown them in the form of dry, warm pens, and rich food. The lambs need to be pushed forward at a rapid pace. A little fresh cow's milk may be given them while they are still quite young. Over feeding of young animals is, however, to be avoided.—*Agriculturist*.

SEED POTATOES.—Dampness and subletly favors the growth of the potato disease; and therefore where there is any chance at all of the disease existing in the roots, they ought to be stored as dry as possible. Those which are to be kept in this general way should be especially seen to in the case of seed potatoes. Since the potato beetle came among us, it is clear that we have had the very best results from early planting, and by the use of the earliest varieties. Now, these early kinds are more easily affected by warmth than the late ones. They sprout easily; and coolness is, therefore, more essential for them. Some people think that it makes but little difference whether seed-potatoes sprout or not before planting. We have known people to tear off sprouts several inches long, and cut up the tubers in full faith that they will sprout again, and be none the worse for it. They do generally grow; but there is little doubt that they are constitutionally weaker and much more liable to disease than those which do not sprout until ready to go in the ground.—*German Town Telegraph*.

Hail! hail! hail!

The Lord is risen indeed;

The curse is made of none avail,

The sons of men are freed.

—Thompson.

Books and Periodicals.

A FRUITFUL LIFE; the biography of the late Stephen Paxson, missionary of the American Sunday-school Union. 12mo, cloth, 220 pp., with portraits and illustrations. Price \$1.25.

This is the record, not by any means fully told, of a pioneer and veteran missionary, who possessed more than most men the qualities which ennoble man and constitute the true hero. Determination, force of character, the power to win and organize, and an ever full and flowing love for his fellows, were the elements of his success in the Sunday-school work. Such a life cannot be fully written, and yet, as Dr. Goodell, the pastor of Mr. Paxson, in his very cordial introduction states:—"the history of this Sabbath-school missionary is told in this book by a beloved daughter with conscientious fidelity, with commendable directness and condensation, with a vividness in pen-picturing which will add interest to matter which however put could not fail to attract the reader." Portraits are given of Mr. Paxson and the late John Adams, LL. D., who introduced him to the Union; other illustrations are Winchester School and Hickory Hill, and the famous Sunday-school horse, "Robert Raikes." Published by the American Sunday-school Union, 1123 Chestnut Street, Phila., and for sale by all booksellers.

JOHN INGLESANT. A Romance by J. H. Shert-house. New York: Macmillan & Co., 1882. 12 mo 445 pp.

This is a philosophical romance which shows great powers of analytical thought, and is regarded as a book of no ordinary merit. It weaves into a tale incidents in the life of a man who was servant to Charles I.; tells of his education and training by the Jesuits together with his relation to the secret service of the Irish Rebellion, etc. The English press speaks of it in the highest terms. *The Pall Mall Gazette* says:—"It is one of the most remarkable of books, not only of this season, but of a good many seasons. It contains a series of most effective historic pictures, shows a wide knowledge and real appreciation of matters of old time which are left out of sight in the bald crudity of standard histories, and finally, is composed with a certain grave and beautiful music of style which, in not a few places, is on a level with George Sand herself." It is for sale by R. Claxton & Co., Market St., Phila.

OUR LITTLE ONE AND THE NURSERY. We welcome these interesting and beautiful Magazine for the little ones as they come to us. As usual they are full of pretty, speaking pictures and plain and instructive little stories just suited to their class of readers. Published by The Russel Publishing Co., 149 Tremont St., Boston, Mass. Price \$1.50 per year.

ST. NICHOLAS for April opens with a charming frontispiece picture by Rosina Emmet, illustrating a timely little poem by Mary Mapes Dodge, entitled "April Girl." "Brigham, the Cave-dog," is an account of a clever animal that was lost in the Mammoth Cave of Kentucky, but found his way out after wandering for thirty-six hours among a maze of pit-falls and dark windings. Mrs. Abby Morton Diaz contributes "The story of Wangse Pah and the White Elephant," an illustrated sketch of Siamese life. "Lord Malapert of Moonshine Castle" is a bright comedy for children by E. S. Brooks. It is easy to learn, not difficult to get up, does not require many speaking characters, and bids fair to be popular with

our younger Thespians. The veracious legend of "Mr. Weathercock" is given by "Aunt Fanny" Barrow. Walter Satterlee has drawn four page-illustrations for some æsthetic stanzas, called "Lament of the Cat-tail."

Dr. Eggleston's serial, "The Hoosier School-boy," and the "Recollections of a Drummer-boy," by Harry M. Kleffer, are brought, all too soon, to their conclusions in stirring and spirited installments; and "Donald and Dorothy" have a grand good time in their "House Picnic." The illustrated "Northern Myth" stories are continued with the legend of "The Hard of the Swarthy Elves."

Of interest to many readers will be Deacon Green's report on the "Historical Pilgrimage," with the names of the one hundred prize-winners, and the long roll of honor. Mary N. Prescott, Margaret Johnson and Margaret Vandegrift are among those who contribute poems and sketches, and there are drawings by J. Wells Champney, Walter Satterlee, Addie Ledyard, J. G. Francis and Jessie McDermott.

THE BATTLE-FIELD AND PRISON-PEN OR THROUGH THE WAR AND TWICE A PRISONER IN REBEL DUNGEONS, by John W. Urban, Company "D," 1st Regiment of Penna. Reserves, Infantry. Profusely illustrated. Hubbard Bros., publishers, Philadelphia, Pa.

This book is not put before the public as a "literary gem," but as a war record and gives the experience of one who passed through many battles and was in "prisons oft." It is a sad history of the days when the country was deluged in fraternal blood,—days that we hope may never come again. It is well written, and published in attractive style.

LITTELL'S LIVING AGE. March 31st, 1882. Contents: Monkeys, by Alfred R. Wallace, Contemporary Review; The Freres, Part XXX, Temple Bar; Miss Ferrier's Novels, Fortnightly Review; How Gilbert Sherard Fared in the Flood, Fraser's Magazine; The Vistas of the Past: the Moon and the Earth, Contemporary Review; The Poetry of Dante Gabriel Rossetti, Fraser's Magazine; March in the Country, Saturday Review; and Poetry.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On the 21st inst., at the residence of Samuel Ake, Esq., Bedford, Pa., by Rev. Ellis N. Kremer, Tobias Snider to Miss Louisa Steel, both of Saxton, Pa.

Obituaries.

DIED.—On the 6th of March, 1882, in Hope-well township, Bedford county, Pa., Margaret, wife of Elder Wm. Gorsuch, aged 51 years, 6 months and 29 days.

Thus another one has been called from our midst by death. The deceased was a member of Christ's kingdom from infancy, when the seal of the covenant was placed on her in the sacrament of holy baptism. So she lived and died a member of Christ's kingdom. Faithful to her vows as a member of the church militant, she has gone to join the church triumphant. Though she has left behind her a sorrowing husband and five children, yet they sorrow not as those who have no hope of a joyful reunion on the shores of everlasting deliverance. She was an earnest, faithful Christian, a dutiful and affectionate wife, a kind and loving mother and a considerate and obliging neighbor. "Blessed are the dead who die in the Lord, for they do rest from their labors and their works do follow them." I. N. P.

DIED.—March 22, at his home near Greencastle, Pa., Jonathan Kleffer, aged 84 years, 3 months and 16 days.

The deceased was born in Franklin county, Pa., and spent most of his long, useful and honorable life within her bounds. From his youthful days until gathered home, like a shock of corn fully ripe, he was a faithful, communicant member of the Reformed church. He was a liberal supporter of the gospel and exemplified in an eminent degree the noblest type of manhood. Mr. Kleffer was twice married; first to Mary Tice, by whom he had one daughter (Mrs. Jonathan Klessacker) who still survives him; and after her death Eliza Tice who died a few years ago. Kleffer Klessacker, a graduate of Mercersburg College is a grandson of Mr. Kleffer's.

DIED.—In Millburg, Pa., Sunday morning Feb. 26th, Mrs. Lydia, wife of Elder Samuel Getgen, aged 70 years 9 months and 19 days.

What joy, after years of weakness, to be delivered from the burdens of flesh! And to die on the Lord's Day! She was a loving mother and a devoted Christian.

Dr. William Alexander Gerhart, died at his late residence in Lansdale, Pa., on the 20th of January, heart disease, aged about forty-five years. He was born in Hatfield twp., Montgomery county, and was a son of the late Rev. Henry Gerhart, a clergyman of the German Reformed church. At the age of twenty-three he commenced the study of medicine, and graduated at the then Philadelphia College in 1854. He commenced the practice of his profession soon after and continued in it, giving it his attention up to within a year past, when he only gave attention to his old patients, claiming his health as too feeble for an extended and active practice. His long residence and most extended practice was in Hatfield, but he afterward removed to Lansdale where he died as above stated. Many persons had the most unbounded faith in his ability as a physician, and he was known in the sick room as very sympathetic with his suffering patients. His funeral took place on the 25th inst., and he was buried at Fairview Cemetery, Allentown, Pa. Peace to his ashes.

Acknowledgments.

ST. PAUL'S ORPHAN HOME, BUTLER, Pa.

1st Ref Ch & S S Greensburg Pa, Rev C R Dieffenbacher, 14 00, Harrold's cong, 12 46, St John's S S Fairview chg, Rev J W Alsopch, 6 53, St Peter's S S do, 4 00, do cong do, 12 64, S S Centreville chg, Rev W W Deatrick, 34 34, Sagerstown cong, Mrs E A Apple, 5 00, St Mark's cong, Coshanton Pa, Rev I P Pontius, 12 21, B. Wolfe, Treas. No. 50 Wood St., Pittsburg.

Ref Ch Zwingli Ia, per Rev F C Bowman, 4 15, Geo A Bear Pleasant Unity Pa, 70c, Mrs James L Stough, Delaware O, 1 00, Rev J A Stepler Lima O, 1 10, K K & Miss W, Zion's Ref ch Buffalo N Y, per Rev J B Kneist, 13 00, Nevin A & Edgar V Loucks Dayton O, 2 00, H B Cutler Ref ch, The Lord's Tenth, 1 00; Mabel Knepper Tiffin O, 2 00, Miss Lucy Boeler, Pittsburg Pa, 3 pairs socks no cost, Jacob Mehrwein Luthersburg Pa, 5 00.

T. F. STAUFFER, Supt.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Whitemarsh cong Rev J D Dietrich pastor, Easter-offerings for Building Fund per C G E, 42 00. Wm. D. Gross, Treas.

Box 2147, Phila., Pa.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. J. H. SECHLER,
REV. D. B. LADY,
REV. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts. For Terms, see First page.

WEDNESDAY, APRIL 5, 1882.

Here comes the Easter number of the MESSENGER, all unannounced and modest as a sprig of Arbutus peeping up from the dead leaves and snows of winter, but as fragrant, we hope, as if its advent had been proclaimed by a flourish of trumpets.

It will find our pastors anxiously engaged with their catechetical classes and our people in the midst of the penitential season, but will be none the less enjoyed on the morn that celebrates the Resurrection of our Lord Jesus Christ. That event will be marked throughout our Church by the Holy Communion, and it is significant that our Lord Himself has linked the two together. "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day."

We can only pray that He who of old when the door was shut, came in among His disciples and stood in their midst and showed them His wounds and accepted their homage, and confirmed their faith, will be with all His people and "make Himself known in the breaking of bread."

It is no reflection upon the Sacrifice of Christ to make His Resurrection a fundamental miracle of our holy religion. The raising up of Jesus was that act by which the death of our divine Redeemer was honored. He was "declared to be the Son of God, by the resurrection from the dead." That was the outcome and triumph of His Sacrifice. The whole drift of the Bible shows a correspondence with the facts of the case, namely, that if Christ be not risen, our faith is vain, we are yet in our sins, His atonement on the cross to the contrary notwithstanding. The reason is obvious. A dead Christ—remaining under the power of that curse which He came to remove would sink Him to the impotence of mortal men. There must be a removal not only of the guilt of sin but of its consequences. Nothing could be more disastrous to the hopes of man than to be jailed up to what lies on this side of the tomb. His true glorification is possible only beyond what we call death, and our Saviour has turned the grave into a mere furrow into which the seeds of immortality must needs be cast.

Here is a spark from a denominational anvil. The *Lutheran Standard*, under the head of "Strange Antics," says: "Some people have elastic consciences. In Fayette, N. Y., a church in connection with the General Synod was dedicated in which ceremony ministers from the Reformed, Presbyterian, Methodist and United Brethren denominations participated. And yet it is claimed that it was a Lutheran church that was consecrated."

Our esteemed contemporary, the *Presbyterian Journal*, asks for a bill of particulars. It would "like the MESSENGER to mention some Presbyterians whom it knows, that object to the Lord's Prayer."

To do so would be to bring the names of private persons and what they have said in conversation into print, but there are plenty of them who would regard the audible repetition of the Lord's Prayer by the congregation in the public worship of the sanctuary, as a piece of formalism. It was to such public use of the Lord's Prayer that we said they objected. How would the courteous editor of the *Journal* himself feel on the subject? If he does not demur at that much of a form of worship, he yields a great deal to those with whom he has been contending.

Bishop Coxe has lately denied that the Romish Church is an Episcopal Church. He says the Order of Bishops was craftily abolished by the Council of Trent, and that thereafter, what are called Bishops, only became mere Papal Vicars.

A writer in the *Independent* calls attention to this, and says, if it be true, Episcopal ordination ceased in 1565 and the Apostolic succession claimed by the Church of England must be impaired by it, be-

cause "presbyters in the Anglican sense cannot ordain, even though a universal Episcopal Bishop gives them leave."

The *Independent's* correspondent asks in this connection: "Why does the Protestant Episcopal Church admit priests of the Roman Catholic Church to like standing in their own body without reordination?"

"One minister of Jesus Christ, seeking admission to the Protestant Episcopal fold, must be reordained, although the hands of a Moravian bishop have been laid upon his head. Another is admitted without this formality, although (upon this statement of it) he has only been ordained by a single presbyter of the Roman Catholic Church. The presbyter in one body, for some reason, confers more grace in the laying on of hands than the bishop in the other."

ON THE WAY TO EMMAUS.

The appearance of our Lord to the two disciples on the way to Emmaus was one of the most remarkable manifestations He made of Himself after His resurrection. The manner in which He joined Himself to them; their doubts; the words that He spoke, and the manner in which He afterwards revealed Himself, cannot fail to interest the Christian.

Our own hearts burn within us as we read the account, and we have a strange desire to know more of the words He spake.

Trench, in his "Studies in the Gospels," has some remarks on this point which may help our thoughts, and we think it would be profitable for anyone to take the Bible and search out the passages referred to:

"What, we may reverently inquire, were the passages to which the great Prophet of the New Covenant mainly referred, as having in Himself been fulfilled? And first, what prophecies of a suffering Messiah did He recognize and allow, claim in the books of Moses for His own? He began, as we can hardly doubt, with the *protevangelium*; the Seed of the woman, who should bruise the serpent's head, or, in other words, inflict on him a wound which should be deadly, was not Himself to escape unscathed altogether; this same serpent should bruise his heel (Gen. iii. 15). And then there were the types, claimed by the Lord in the days of His flesh, or by those who wrote concerning Him, as fulfilled in Him; the brazen serpent (Num. xxi. 9; John iii. 14); the paschal Lamb (Exod. xii. 46; John xix. 36); and as the types, so also the typical persons; Joseph, who from the lowest humiliation of the pit and the dungeon, passed to the highest place of dignity and honor, even to the right hand of the throne; David, who suffered so much and so long from the persecutions of Saul—these, with many more. And when the august Interpreter of the things in Scripture concerning Himself reached the prophets, it can be little doubtful that the fifty-third chapter of Isaiah was the central prophecy which He expounded. Around this there would be grouped the great prophetic Psalms of the Crucifixion—the Psalms are specially referred to, not here, but ver. 44—as eminently the twenty-second, claimed by the Lord upon His cross (Matt. xxvii. 46; Mark xv. 24), and the fortieth, claimed in like manner for Him by His apostle (Heb. x. 5); then further, Daniel ix. 26; and the book of the prophet Jonah; while Zechariah would prove rich in prophetic glimpses of all which had just on Calvary been fulfilled, as xii. 10; xiii. 7. These disciples had assumed that Jesus of Nazareth could not be the Christ, because He had suffered these things; the Lord shows them from all Scripture that He could not be the Christ, unless He had suffered these things."

ACKNOWLEDGMENTS.

The heading for our Easter number was designed by Mrs. J. B. Kieffer of Lancaster, to whose skill and taste we were indebted for the illustrated cover of our Christmas paper. It should gratify her to know that her modest but beautiful offerings have given pleasure to thousands of our people.

The representation of "The Resurrection" is from a painting by Charles Vanloo, who was born at Nice in the year 1705, and died in 1775. Some have classed him with Raphael and Titian, but it is perhaps more correct to say that he ranked highest in a later school of artists. The picture was engraved by Johnson of London, and the plate bought by Mr. John Sartain of this city for his Magazine, in which it appeared in 1851, and from which, he, with the courtesy that has always distinguished him, has kindly permitted us to copy it. The engraving and electrotyping was done by Crosscup and West at Seventh and Chestnut Streets.

Hubbard Brothers have generously allowed us the use of the plate representing the "Walk to Emmaus." The original is, we think, by Gustave Dore, and is only one of the very many that Hubbard Brothers have had prepared for their Illustrated Bible, which will be one of the finest ever published in the country.

For the smaller pictures on the youth's page, we are indebted to Mr. I. Kohler, of 911, Arch Street. They are from a beautiful book called "The New Testament in Eighty Pictures," by Julius Schnorr of Carlsfeld. To this work we called favorable attention in our Notices of Books, a week or two ago.

The *Christian World* has again changed hands. Rev. Dr. I. H. Reiter, who has been editor for some time, retires from the field with a kind valedictory. His Post Office address is now Miamisburg, Ohio. Under whatever auspices our contemporary may be published in future, we wish it prosperity in the interests of truth and peace.

One of the Roman Catholic papers attributes the increase of suicides to Protestantism, and yet in Roman Catholic countries—in France, for instance, where there are very few Protestants, there are more suicides than anywhere else.

In some of the cemeteries of Paris graves are rented as houses are here in the United States. At a given time the dead bodies must be removed peremptorily. The thought of this will lead us to appreciate the value of our old-time church-yards.

Read the Quarterly Report of Board of Foreign Missions on third page.

THE SUPERScription.

The superscription which Pilate wrote, and placed over the cross of Jesus, was most significant. It was an unintentional proclamation to the world, in its three principal languages, of the gospel and dominion of Jesus Christ, and an authoritative testimony to the fulfilled prophecy of the Old Testament Scriptures. For, if Jesus was King of the Jews then He was all that He professed to be.

Judged according to the original accusation of the Jews, the title would indicate that Jesus had committed a capital crime. But the Jews were not satisfied with the wording of it, and appealed to Pilate to correct the palpable mistake, and "Write, that he said he was King of the Jews." Pilate, however, refused to make the correction. We know what misgivings he had in regard to passing sentence on Jesus; and so, after having yielded like a base coward to the Jewish clamor for judgment, it is very probable that he in this way sought revenge. And in this way also he would remind the Jews of his earnest plea in Jesus' behalf, when he said to them: "Shall I crucify your King?" At any rate, he would have the satisfaction of retaliating on them for driving him into extreme measures against his better judgment. Having washed his hand in token of his innocence of the crime of judicial murder, he would yet add this to appease his troubled conscience—refuse to gratify the malignity of the Jewish leaders any farther.

But neither Pilate nor the Jews knew the vast significance of that title. It was written in Hebrew, first of all, being the language of God's covenant people, of whom was Christ, according to the flesh, to whom He came, and by whom He was rejected. It was a heraldic declaration that the gospel was to be preached first to the Jews. In Greek, the language of refined culture, civilization, fine arts, literature, furnishing the pictures of silver for the apples of gold. In Latin, the language of government, power and law—indicating the all-subduing power of Christianity that would be manifest in due time. And in these three leading languages the gospel of Christ crucified was to be published to the world—a prophecy (with whatever design) set up and guarded by the iron hand of Roman authority, which extended over the world, that

"Jesus shall reign where'er the sun
Doth his successive journeys run."

At least one practical lesson we learn here: That the true kingship of man, his true dignity and honor, and his true glory, must be found in sacrifice for the good of others. Titles of nobility conferred on man because they succeeded in effecting the greatest carnage in the conflicts of war, or for, in any way, adding to the glory of the prince and the commonwealth, or on account of the poor accident of birth—what are they worth? The cross with its super-

scription is the only ensign of true glory. He only is a true king who bears on his heart every interest and every burden of his people—a shepherd, therefore; one who leads them forth into prosperity, defends them from dangerous enemies, and even gives his life in their defence, if necessary. Such was Christ. As the true King He counted it all joy to suffer for His people. And they must follow Him even unto Calvary, if they would share His royal glory. The holy martyrs, burnt at the stake, or tortured to death in other ways, were the true nobility, and not the crowned princes who ordered their execution. Not the Roman eagle, that was raised proudly over the hills of Calvary and over the ramparts of Jerusalem,—not the proud eagle of universal empire, but the very cross at its feet became, and is now, the ensign of power. It took possession of Rome, and it will conquer the world. K.

Among the Exchanges.

It is said that some hundred subscribers request every Sunday to be put in connection by telephone with the South Church, Hartford. They report themselves able to follow nearly the whole service. There is occasionally difficulty in getting the solo singing, or if the speaker turns away from the transmitter there is liable to be a break in the discourse.

This brings to mind some suggestions made by the *Christian Register*, in regard to a "telephone Church."

The plan is a simple one. We have a central office, where are located the batteries and the telephone pulpit. Each stockholder's house is connected with this office. Service is held every Sunday morning at 11 o'clock. The choir is stationed at the central office, and consists of a first-class soprano and a cornet. The sermon is preceded by devotional exercises; but many who have been accustomed to be late at church find it hard to give up the habit, and therefore seldom put the receivers to their ears until the sermon begins. We tried a liturgical service two Sundays; but the people had never been accustomed to answer back, and the only response the minister got was from an Episcopal lady, twenty five miles away, who faintly whispered, "Good Lord, deliver us." The officers of the church are simply a circuit rider who goes around and tests the wires and instruments, and a parish aurist, who keeps the ears of the people in good order.

By our new arrangement every house has its own sexton. You can have the temperature of your room and its ventilation adjusted to suit you. You are not obliged to sit in the pew with people whose society is not congenial. If the sermon is too heavy, you can hang your telephone on its nail and go to sleep. You can hear the sermon in any posture you like. The distinction between the dry-weather and the wet-weather Christian is obliterated. To stay at home Sunday, which was once a somewhat disreputable hardship, now becomes an agreeable religious duty. Another disagreeable feature which we carefully avoid is the contribution box. That relic of barbarism is remanded to the dark ages of promiscuous generosity. We are hearers of the Word, and not doers only.

Ours is not so much a missionary as a *transmissionary* religion. All that is needed to convert the world is enough wire and enough electricity. We no longer send preachers to foreign lands. We propose to connect the heathen by the most direct lines with the central gospel at New York. The yearly collections for "foreign missions" will henceforth be unnecessary. The sum thus saved may be profitably spent in perfecting the electric light; for the true office of religion is to be the waiting-maid of science.

It must be confessed that there are some who object to the telephone church. They are robbed of an opportunity to show their new clothes and to gossip about their neighbors. They cannot criticize the manner of the minister, laugh at the choir, or abuse the sexton."

Communications.

A SUGGESTION.

The question "How shall or can we hold our young people in the Sunday school work," has often been a matter of discussion at Sunday-school conventions. But here is another question also important, how can we hold our subscribers to the MESSENGER? We venture a suggestion. We all rejoice that our General Agent, Mr. Binkley, meets with great success in procuring new subscribers to the MESSENGER. But while we rejoice, we, at the same time, deplore the fact that many names are dropped, every year, from the list of subscribers. How can this be avoided?

The terms on which new subscribers are obtained, are, that the price of the paper for one year, or \$2.20, shall accompany the subscription. The paper becomes a weekly visitor to the fireside of the subscriber. Fifty-two weeks have soon passed by and the time of subscription is expired, but the paper continues to make its weekly visits, and is read with interest and soon another fifty-two weeks are gone, and soon another and behold, the subscriber is informed that he is indebted to the MESSENGER for five or six dollars. This, he thinks, must be a mistake, but to avoid further trouble, he pays up and has the paper discontinued.

Another who finds himself indebted, will refuse to receive the paper from the postmaster and requests him to have it discontinued, but refuses to pay up, and according to the terms of the subscription, the paper continues to come and the indebtedness increases, as also does the vexation and trouble. Another who removes to another place neglects to have his address changed, and then, because he does not receive the paper, he will not pay for it. Another who forwards money and takes time to look at the label on his paper, which but few do, notices that the correct credit is not indicated and he flies into a rage and has his paper stopped.

Now, taking the above, and similar cases, and you have an amount of weekly growling from your patrons, which, if published, would

more than fill the pages of the MESSENGER.

Who can endure this? What is the remedy? Some would suggest that when the time of the subscription was expired, the publishers should discontinue the paper, which, perhaps, would obviate a great deal of trouble, but, would also greatly reduce the subscription list.

A better plan, we think, would be a hearty co-operation on the part of the pastor, with the publishers of the paper. To have the members of his charge read the church paper, is an important matter to him in his labors. If, before the year of subscription is expired, the pastor would ask the publishers to send him the mailing slip list, of which the publishers always have a duplicate, for all the post-offices in his charge, he could, at a glance, see how each subscriber stood in his paper account. Then at some time, say the annual election of officers, which is attended to on a week-day, let him make it known and give all subscribers the opportunity of paying their subscriptions, and let him forward it to the publishers. In this way he can keep them paid up, or rather a year in advance. A few weeks later, let him again ask for the mailing slip-list and compare the credits carefully and if any one is not correct, inform the publishers who will most gladly correct all errors, and cordially thank you in the bargain for calling their attention to this matter. In this way, a great deal of dissatisfaction could be avoided, and the best of friendly feeling would exist between publisher and reader.

To make this a success and to make as little work as possible for the pastor, all subscriptions should expire on the same date. The most suitable time, we think would be the 31st of December. This can easily be arranged after the first year's subscription is expired. Calculate what the paper would cost for the remainder of the year, receive that amount from your subscriber, and forward it, and henceforth you have an easy work of it.

This plan has been successfully carried out, by the writer, for a number of years, and with some extra effort, the subscription list in his charge, has increased four hundred per cent., for the MESSENGER and one thousand per cent., for the *Guardian*.

Have it understood with the subscribers, that if, at any time, they desire to discontinue the paper, let them give notice to the pastor, one month before the subscription has expired. In this age of cheap postage, a few cents spent in this way, will realize much good to all parties concerned.

Publishers are often censured, we think, unjustly. Mistakes will occur, at times, as every one knows who has had any experience in having figures or catalogues printed. Where a publisher has to deal with thousands of slip-list dates, how easily figures can become mixed. Judge not harshly. PAX.

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Eastern Pennsylvania.

For the most part we start out on our trips towards the close of the week, so as to spend the Sabbath in some particular place; but sometimes we go out also in the week time to look at our missionary fields. A few weeks ago we went over to Stroudsburg once more, this time in the middle of the week, to gain information and to ascertain what could be done for a new mission. For over a year or more the attention of Classis and of the Board has been directed to this point, and efforts have been made to secure a suitable minister to take charge of it, but so far without avail. The fates, as some people would say, seemed to be against us. After re-examining the ground, and setting some things in order, we are glad that we are able to say that the prospects now are that before very long we will be able to locate our missionary at Stroudsburg. The ground ought to have been occupied twenty years ago. But it is by no means too late now to do it.

Returning home we found Dr. Porter just getting out of his sick chamber, and so we were induced to remain over Sunday at Easton, and preach for him. For many years back the First church here has been among the most liberal in supporting the general operations of the church. It has also done much for missions in its neighborhood. Just now the pastor and members are much interested in the Stroudsburg mission, and the young people have just started a vigorous missionary society, which most likely will enable the congregation hereafter to excel itself in the way of contributions.

In the evening we preached at St. Mark's for Rev. T. O. Stem. This congregation might be considered as the result of the missionary activity of the mother church. It never cost the Classis or Board anything. It was, however, largely aided and fostered by the old church, and it is now able to shift for itself. Not many years ago it commenced with a small number of members; now it has not far from 250. Both here and in the morning at the First Church the audiences were good.

Grace Church, on College Hill, which we visited in the afternoon in order to see the Sunday-school, has not made such rapid progress as St. Mark's; still it is growing. It has had a more difficult road to travel, the pastor, Rev. D. Y. Heisler, with Mrs. Heisler, is still at the helm, in season and out of season. We always find them both in the Sunday-school. If all the Reformed people, who live nearer Grace Church than any other, would unite with it, as we think they should, it would be much stronger, and nearly, if not altogether, self-supporting. If they belonged to some other churches, they would probably have seen and felt this long ago.

Missionary Society, Easton, Pa.

It must be gratifying to the friends of missions in our Church to notice the growth of missionary societies among our congregations and Sunday-schools, for these societies are a sure sign of permanency in the mission work. Hence it is with devout thankfulness that we speak of a new missionary society, which, though young, has already done something. This organization is the Schlatter Missionary Society of the Third Street Reformed Sunday school of Easton, Pa. It held its first meeting on the 29th of January, at which the following officers were elected: President, Rufus W. Miller; Vice Presidents, E. L. Losey and Miss Anna Pomp; Secretary, Miss Mary Raesley; and Treasurer, Henry Riegel. The teacher and scholars are all associate members; the active members are those who pay at least five cents monthly; the latter number at present fifty and are increasing rapidly. The society holds monthly meetings, in which the members are expected

to participate; the exercises consist of essays, singing, and so forth. On the second Sunday of each month, after the lessons are studied, missionary talks are given to the whole school by the pastor, Dr. Porter, and others. The exercises for these meetings are previously arranged by an executive committee of seven; thus every teacher and scholar gains some knowledge of missionary operations, and in addition, the idea of systematic giving is impressed upon the young. But the money raised by the society does not lessen the school collection or go towards paying the annual contribution of the Church to missions. Rather, the other regular contributions will, it is believed, be increased. Let the cry go forth to every school in our Church: form a missionary society. When these societies and bands are organized in every school, or when, at least, they shall be planted as thickly as the Congregationalists, Episcopalians, Presbyterians, Methodists and Baptists have planted theirs, then the annual amount for missions will not be 15,000 or 20,000 dollars, but ten times that sum. This society has already awakened an interest among the members of the congregation. It must also be mentioned that a missionary band has been started in the infant school, and that Mrs. Chidsey, the devoted teacher, has created great interest and activity among her many scholars. More will be related of this work as it progresses. Japan was among the first topics before the society. California and our missions there are now being considered. It is proposed to take up our work in other States, and learn what is being done and what might and ought to be done there. The *Herald* will receive attention at the next meeting. The Society hopes to do a little in diffusing missionary intelligence, and in aiding our missionary work. "Freely ye have received, freely give." "It is more blessed to give than to receive." This blessedness was pre-eminently known to our Saviour. "The Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many." Shall not our prayers be that we may know the blessedness of giving? Shall not our love for the Saviour constrain each one of us to ask: "Lord what wilt Thou have me to do?" R. W. M.

CHURCH CONSECRATION AT PATTONSVILLE, PA.

Our Reformed Church has been growing steadily in Bedford County for years past. We are one of the strongest, if not the strongest, in the county, yet in no section is there more zeal or energy shown than in and about the beautiful little town of Pattonville, close by the gap in the cove. It was our good fortune to be present with the people there on Feb. 26 ultimo, when they dedicated their new church. It was a beautiful day and he house was filled to overflowing. The corner-stone had been laid early in July last, on which occasion the sermon was preached by Rev. E. N. Kremer, of Bedford, Pa. It was then expected that the new house would be ready for consecration before the coming winter. But, though the people were active, owing to circumstances beyond their control its completion was delayed. Yet the delay only heightened the pleasure of this day, as could plainly be seen in the faces of those present, when they at last assembled as a people to offer up this new pledge of their love and faith to the glory of Him whom they serve. A highly appropriate sermon was preached by Rev. F. A. Rapley, of Martinsburg, Pa., a former pastor of the congregation. The sum of twenty-six hundred dollars to cover the full indebtedness was easily raised. The pastor also acknowledged the receipt of a beautiful pulpit Bible and Hymn Book as a present from Dr. M. L. Staley, of Pattonville, also a pair of fine pulpit chairs as a gift from the Lebanon congregation, per Rev. F. W. Kremer, D. D., and the pulpit itself as being the gift of Mr. Geo. Blackburn, one of the contractors. The consecration service prayer then took place, conducted by the pastor.

There were services preparatory to the dedication on Friday and Saturday evenings. Rev. A. G. Dule, of Huntingdon, Pa., preached a very edifying sermon on Sunday evening as did also Rev. C. H. Reiter on Monday evening following. Services were held on each evening during the week. In the pastor was assisted by Rev. J. D. Miller, of Martinsburg, Pa., and the writer. The Holy Communion was celebrated on the following Sunday.

The new church is a beautiful building, in size 55x36 feet. It is built of brick, in style of architecture, semi-gothic, surmounted by a steeple containing a bell of peculiarly pleasing tone. The windows are of fine quality, and the furnishing of the church is in harmony and good taste, counting all outlay and material used, the real cost of the new structure is thirty-three hundred dollars.

And now, when we remember that this congregation is not large, that they have been under heavy expense heretofore, having lost their parsonage two years ago by fire, just after it had been thoroughly repaired. This church just consecrated and the new brick parsonage by its side, occupied by the pastor's family, speaks loudly of the energy and liberality of the people of Pattonville. To them this day was a day of joy, and especially so to the aged fathers who were present to witness the consecration of this second home. They are indeed the fathers of the congregation. They were its first members. They were of those, small in number, but strong in faith and spirit, who erected the first Reformed Church in Pattonville, at the laying of the corner-stone of which, it we mistake not, Rev. Dr. Theodore Appel, then a theological student on a vacation trip through middle Pennsylvania, preached the sermon. They have been of the churches pillars through the long years since, and longer yet may they remain with us before they go to join their fellow-workers who have fallen asleep in Jesus.

The present pastor, Rev. I. N. Prightold, who labors earnestly in this delightful field, finds his work meeting with success. The pleasant hours spent with him in his home and in the home of his people will be long remembered with pleasure. They have our best wishes, may their love and zeal for their Father's house ever increase.

C. J. M.

A PREMIUM FOR A TRACT.

A Premium of TWENTY DOLLARS is here by offered for the best four paged Tract on "THE REFORMED CHURCH IN THE UNITED

STATES," for general distribution. Tract to contain 1500 words.

A Committee composed of Revs. J. A. Peters, Dr. J. B. Shumaker, J. G. Fritchey, Prof. J. I. Stahr and Elders Christian Gast and Jno. B. Roth, Chas. Denues, Esq., all of Lancaster, Pa., will review the manuscripts, and decide which one is entitled to the Premium.

Manuscripts are to be sent to any member of the Committee, Lancaster, Pa., by June 20th, '82.

Those sending them will sign them with an assumed name and put assumed name and their own name in an envelope enclosed in another, which is to be directed to the undersigned.

All manuscripts to be the property of the undersigned.

CHAS. G. FISHER,
Ref. Ch. Pub. Bd.,
907, Arch St. Phila., Pa.

March 20, 1882.

THE MEDICO-CHIRURGICAL OF PHILADELPHIA.

The Institution was founded a year ago, and opened its first session on the 4th of April, 1881, in the large building on the south-west corner of Market and Merrick sts., just west of the City Hall. Its faculty is composed of seven regular, and seven adjunct professors. It is organized by regular practitioners of repute, under a charter of the State of Pennsylvania, and therefore has the full sanction of law, with privileges and immunities accorded institutions of this kind.

It is claimed, that there is room for an additional Medical College in Philadelphia. It does not propose to antagonize either the Jefferson, or the University. If this were even proposed it would seem to be preposterous; since these colleges are so well established, and have such large constituencies that they need not fear any rivals. This new college, through its Trustees and Faculties, says that it expects to do thorough work in all branches necessary to a full, exact and thorough knowledge of medical science in its several branches. Its starts out on the basis that its first concern is, not that it may send forth many doctors, but that it may send forth such as are well grounded in the principles of the science. This motto has the right ring about it. In addition to instilling a knowledge of the principles, upon which the students are daily examined by the professors, students are required to attend the clinics daily, to operate on patients and to prescribe for them, under the eye of the professors, and to make observation of the treatment, so that they will be practically fitted in large measure for the work of the practicing physician before they leave the college. This feature must commend itself.

Thirty-one students were matriculated during the year which closed on the 14th day of March. There were three graduates, all of whom had taken three courses of lectures in other colleges. There were ten of such as had taken three courses of lectures, and eleven who had taken two courses. Of the former, only three were graduated, thus indicating the rigidity of the examinations. The commencement exercises were held in Association Hall, and Faculty and graduates were on the stage clad in the Scholastic robes and caps. Prof. W. F. Waugh delivered the valedictory, and the President of the Faculty, Prof. Geo. P. Oliver, M. D., made the annual report. Altogether it looks as if this young school had a mission before it, and it certainly has good prospects of success.

AN OBSERVER.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Clarion Classis convened in special session in St. Jacob's Church, South Bend charge, on March 21, at 3 o'clock, p.m., there being present Revs. A. K. Kline, I. M. Evans, Geo. A. Whitmore, R. C. Bowling and D. S. Dieffenbacher, Elders Jacob Byer and Samuel Barndt. Rev. I. M. Evans was elected President, pro tem.

The following items of business was transacted:—

1. The Licentiate Jacob S. Hartzel, on presenting a regular certificate of dismission from Lehigh Classis, Synod of the United States, was received as a member of Clarion Classis.

2. A call from South Bend charge was considered, and being found in order, was confirmed.

3. The brother was ordained and installed; Rev. R. C. Bowling preached the sermon based on Romans 10: 13-15, -the officers of classis conducting the ordination and installation service. Thus another of our vacant charges is supplied with a pastor, with encouraging prospects of success.

The New Holland congregation celebrated the birthday of its pastor, Rev. D. W. Gerhart, by paying him a visit and leaving gifts which were highly appreciated.

SYNOD OF PITTSBURG.

A few of the members of the Mt. Pleasant Church, assisted by a number of persons not members of that church, a few days ago, presented the pastor, Rev. S. Z. Beam, with a beautiful book case and secretary combined. It was made by the Messrs. Clarke & Co., of Philadelphia, and is worth about \$50.

It was done very quietly. There was no public gathering, no blowing of horns, no presentation speech, and no awkward reply. Two men drove up to the parsonage in a furniture wagon unloaded the present, and said they were directed to leave it with the pastor, as it was his property.

They knew nothing further about it. The pastor feels grateful for this expression of appreciation, so kindly and unostentatiously made.

SYNOD OF POTOMAC.

The Post Office address of Rev. R. Rabauter has been changed from Feltou to York, York county, Pa.

Rev. J. B. Shontz, late of Baltimore, Md., having entered upon his pastorate at Snappensburg, Pa., correspondents will please address him accordingly.

The Mount Crawford Sunday School, Rockingham county, Virginia, was reopened on the 26th ult., with 70 scholars. The Rev. Dr. Callender preached an able sermon on that day, on the subject of Mission. The people of the charge seem to be alive to their duty.

Rev. W. R. H. D. Atch delivered an address on the 21st ult., before the students of the Newport Academy. The subject chosen was the comparison of the Graces of Grecian Mythology with those of the Christian Religion. The subject abounded with the humor for which the lecturer is well known, but its distinguishing trait was that it showed the defects of the Pagan systems and the perfection of the life brought into the world by our Lord Jesus Christ.

SYNOD OF OHIO.

Rev. J. B. Thompson has received and accepted a call from the Canaan charge in the Synod of Ohio. Correspondents will address him at Canaan, Wayne county, Ohio.

General News.

HOME.

A snow-storm blockaded the Rail Roads near Winnipeg, Manitoba, last week. — Jefferson Medical College, Philadelphia, let 100-6 247 young doctors on the 30th ult.

Cornelius J. Vanderbilt, son of the late Commodore, and brother of W. H. Vanderbilt, committed suicide at a New York Hotel, on Saturday last.

Rev. Charles Wadsworth, D. D., pastor of the Clinton Street Immanuel Presbyterian church, died suddenly on the 1st inst., of pneumonia. He was one of the most popular preachers of the land.

The Mormons are becoming frightened at the popular sentiment brought to bear against them. They now contend for Representation, by one of their number who is not a polygamist; but this class is in a minority in Utah, and the use only, indicates the policy which necessity may urge.

Congress is discussing the Tariff Bill. — The Anti-Chinese Bill has not yet been signed by the President. — A motion has been made to quash the indictment in the Star Route cases on the ground of informality. — A Bill has been introduced to take off \$16,000,000 of taxation. — The Senate has passed the bill appropriating money to buy land for the extension of the Philadelphia Mint, with an amendment increasing the amount from \$350,000 to \$400,000.

A terrific storm passed over Eastern Pennsylvania, on Sunday afternoon, and a dreadful tragedy is reported from the vicinity of Reading. George Shelthorn and family who were out riding, took shelter in a shed under a water-tank, which has been elevated about ninety feet above the surface of the road. The force of the wind blew this reservoir over, crushing the vehicle and killing George Shelthorn, Rosa Shelthorn and John Cruise to death. Miss Shelthorn was badly injured and will likely die. George Frit and Charles Shelthorn were injured, but may recover.

The floods in the South seem to be abating, but the distress is still such as to call for relief. A violent storm swept over Louisiana, on the 27th ult. On the Copper plantation near Monroe all the houses, including the dwelling-house, were destroyed. J. W. Scarborough lost a gin-house and two cabins. On the Ludeing place two gin-houses were blown to atoms. On the Oliver plantation all the houses were destroyed. The Carpenter plantation lost a gin-house and two cabins. The total loss in buildings is estimated at \$25,000. An old colored woman on the Ludeing place was blown away and her body has not yet been found. Several negroes were reported killed.

Memphis, March 30.—The steamer Golden City, of the Southern Transportation Company's Line, when approaching the wharf this morning, at 4:30 o'clock, was discovered to be on fire. The discovery was made by Second Engineer Albert Kelly, who immediately notified Captain Bryce Purcell, Sr., the pilot on watch. The boat's bow was at once heeled for the shore, and in four minutes afterwards she touched the wharf at the foot of Beale street, where the coal fleet is moored. A line was hastily thrown and made fast to one of the coal barges, but the current being swift it soon parted, and the burning steamer floated on down the river a mass of flames, with many of her passengers and crew on board who were unable to reach shore, and were lost. Among those known to have been lost are Dr. Monahan and wife, of Jackson, Ohio; Mrs. Craty, of Cincinnati; Miss Lulu Craty, of Cincinnati; W. H. Stone, wife, and two children; Ollie Wood and wife, of Henderson, Ky.; Mrs. Anna Smith, of Massachusetts; Miss Campbell; Mrs. Helen Percival; Mrs. L. E. Kouz and three children. The books of the steamer were lost, so it is impossible to get a complete list of the lost and saved.

FOREIGN.

Excesses in Ireland continue. Despatches from Ireland, dated, March 27th, report a case in which a band of disguised men cut off the nose of a man because, in a poor-law guardian contest, he canvassed in opposition to the candidate of the Land Leaguers. A desperate affray has occurred at Clonagh, in Kings county, Ireland, between soldiers and some "emergency men." The latter discharged their revolvers. There were several arrests. An attempt was made yesterday to blow up a house belonging to Mr. Mahon, the agent of Lord Clemonrock's estate. A quantity of dynamite was placed in a window and exploded. The inmates, five in number, were uninjured, but the house was partly demolished. No arrests have been made.

Cettinje, March 28.—The official organ of the Montenegrin Government having published an address to General Skobeleff, signed by the Prime Minister and the War Minister of the Principality, appending General Skobeleff's speeches, General Skobeleff replied that he believed in the mission of the Slavs, and intends collecting a relief fund.

St. Petersburg, March 28.—The latest number of the *Will of the People*, the Nihilist organ, dated February, urges the continuation of the organization of the conspiracy, notwithstanding the reprisals of the Government.

Madrid, March 30.—A serious strike has occurred in Barcelona and other towns opposed to a reform of the tariff, and the workshops and mills have been closed. In Barcelona there have been fifty arrests.

London, March 30.—The *Nineteenth Century* contains a protest against the Canaan Tunnel, on the ground that it would involve England in military danger and liabilities, from which as an island she has hitherto been free.

London, March 30.—Terrorist placards are

again making their appearance on the walls of St. Petersburg. One, which is of the most violent character, declares that Alexander III. is now condemned to death definitely and without appeal, as he is the incarnation of all the horrors of autocratic government and all the vices of his ancestors. These threats have made a very painful impression at Gatchina. It is rumored that after a domestic quarrel, caused it appears by the Emperor's too pointed attention to a circus rider, the Empress of Russia has threatened to retire to Denmark with her children.

Berlin, March 31.—The Diet to-day finally passed the Ecclesiastical bill in the form in which it was adopted on the second reading.

Herr Von Gossler, Minister of Ecclesiastical Affairs, stated that the Government held to the original bill. Yesterday's amendments, he said, went in the direction of the Government's proposals, but would provoke serious difficulties. The fact, however, that the Clericals agreed to compromise would, he thought, contribute materially to a restoration of peace.

St. Petersburg, March 31.—It is officially announced that the Czar has ordered the commutation of all the death sentences passed at the recent trial of the Nihilists into an indefinite period of hard labor in the mines, except in the case of Marine Lieutenant Sachanoff, in which the sentence is confirmed, as his position as an officer aggravated his crime. He is, however, granted a military execution, which will take place to-day.

Secretary Frelinghuysen received a despatch from Minister Lowell Saturday afternoon announcing that, in deference to the request of President Arthur a respite of a fortnight had been granted in the case of Dr. Lamson, who was sentenced to death in the Central Criminal Court, of London, on the 14th ult., charged with having intentionally caused the death of his brother-in-law.

London, April 2.—Dr. Nachtigal, the celebrated African traveler, has been appointed German Consul at Tunis. He is instructed to confer with M. De Freycinet on passing through Paris. His appointment is regarded as fresh proof of satisfactory relations between France and Germany.

Paris, April 2.—The following is published in a semi-official form. Despatches received here state that the tension between Austria and Russia is now disappearing.

Odessa, April 2.—The murderers of General Strelnikoff received copies of the indictment against them yesterday. A council of war met at 9 o'clock last evening to try the prisoners. Sentence of death was pronounced at midnight. The body of General Strelnikoff was buried this morning with full military honors. A large concourse attended the funeral. The report that the assassins of General Strelnikoff were hanged yesterday morning was premature. The Czar did issue an order for their immediate execution, but he subsequently countermanded it.

A LIST OF PREMIUMS FOR NEW SUBSCRIBERS FOR "THE MESSENGER."

As an inducement to any one who may be disposed to exert himself in procuring new subscribers for "THE MESSENGER," we offer the following as premiums:—

For one new cash subscriber, one copy of "Psalms and Hymns," plain.

For two new cash subscribers, one copy "Golden Censer," emb. gilt, or "Family Assistant," by Dr. S. R. Fisher, or "Notes on Catechism," by Rev. A. C. Whitmer.

For three new cash subscribers, one copy of "Sinai and Zion," by Dr. B. Bausman, or "Creeds and Customs," by Dr. G. B. Russell, or "Heavenly Home," by Dr. H. Harbaugh, or "Artist and His Mission," by Dr. W. M. Reilly, or "Order of Worship," plain, or "Psalms and Hymns," imitation morocco, gilt, or "Golden Censer," imitation gilt.

For four new cash subscribers, one copy "Psalms and Hymns," turkey antique, or large (12mo) roan, or "Notes on Catechism," and "Family Assistant," or "Golden Censer," turkey antique, or "Order of Worship and Hymns," embossed gilt.

For five new cash subscribers, one copy "Hymns for Reformed Church," imitation Turkey gilt, or "Order of Worship," imitation morocco, full gilt, or "Sinai and Zion," and "Wayside Gleanings," by Dr. B. Bausman, or "Ursinus Commentary."

For ten new cash subscribers, 1 sett, 3 vols. "Harbaugh's Future Life," or 1 sett, 5 vols. "Lives of Church Fathers," or "Sinai and Zion," "Wayside Gleanings," "Lives of the Apostles," by Rev. D. F. Brendle, and "Notes on Catechism."

For any number of subscribers above ten, we will furnish such books as are offered as premiums for numbers as above stated, subject to the selection of the party procuring the subscribers.

All communications and monies are to be sent to Reformed Church Publication Board, 907 Arch street, Philadelphia, Pa.

NEW CHURCH-REGISTER.

Something New and Useful for Pastors and Congregations. Every Congregation Should Have It.

The importance of such a register every one is able to estimate for himself. It was heartily indorsed by the Ohio Synod. See new minutes. It contains nine records for various purposes, with two hundred and fifty pages, and its size is quarto.

Half cloth binding, single copy, to one address, postage paid, \$2.25. Two or more copies to one address, \$2.00 per copy, postage paid. Address: Rev. M. Loucks, Box 66, Dayton, Ohio, or Ref. Ch. Pub. Bd., 907 Arch street, Philadelphia.

FATHERS OF THE REFORMED CHURCH. LIBERAL OFFER.

In order to sell off the balance on hand of this work between now and April 1, 1882, I offer it at the following special rates: \$1.25 per vol., or \$5.00 for the full set of five vols. I am now getting out a small edition of Vol. 1 to complete the set which was broken by the exhaustion of that volume.

The above figures include postage until the time specified.

All persons who expect ever to get this work, will do well to buy now. Vol. 5 is not stereotyped and will not be reprinted after present edition is exhausted.

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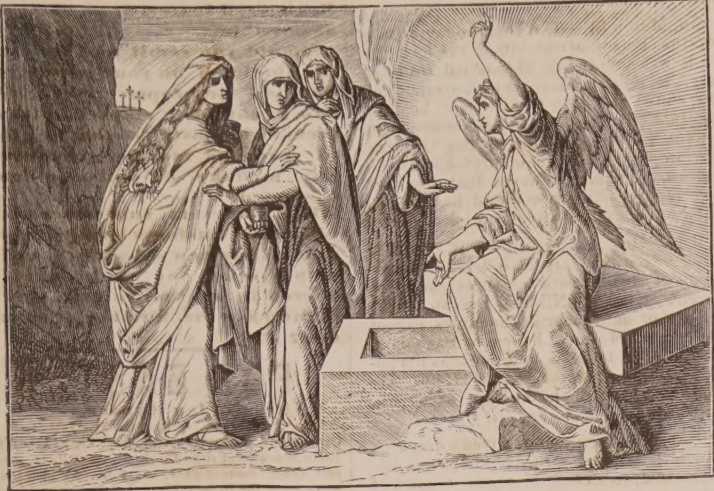
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Jesus lives! for us He died,
Then alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.
Hallelujah!
—German Hymn.



And entering into the sepulchre, they saw a young man sitting on the right hand side, clothed in a long white garment: and they were affrighted. And he saith unto them: Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: He is risen. He is not here. Behold the place where they laid Him.

EASTER HYMN.

FROM THE LATIN.

"De Resurrectione Domini."

CHRISt to-day in glory rose,
Solace of all human woes.
He who suffered on the tree,
Suffered for man's misery.
Women to the tomb repair,
Bearing gifts of spices rare,
Seeking Christ, the Lord in this,
Who of men the Saviour is.
Seeing there an Angel bright,
Joy announcing in their fright;
Women, trembling, hasten ye,
Hasten into Galilee.
This to His disciples say,
Risen is the King of Day.
Hence to Peter, full of fear,
And the rest did He appear.
In this Easter joy do we
Praise the Lord on bended knee.
Glory, Lord, to Thee, our Head,
Who art risen from the dead.
Lauded be the Triune One—
Praise we give to God alone.
Easton, Pa., March 28, 1882. X. Y. Z.

For the Messenger.

THE CHILDREN WHOM JESUS BLESSED.

A Sketch for Good Friday and Easter.

NOW strange and awful that Pass-over at Jerusalem, more than eighteen hundred years ago, when the Lamb was slain that "taketh away the sin of the world!"

What a fearful, what a terror-stricken hush must have rested upon the crowded city, from noon until the hour of the evening sacrifice! how it must have checked the eager gladness of the multitudes that thronged the streets! and how, instead of the bright and happy greetings that were wont to pass between friends who met here, perhaps for the only time in the year, must they have regarded each other with looks of wonder and dismay, as the gloom deepened over them, and the earth trembled under their feet!

Let us go for a moment into the inner court of a dwelling, where a boy of twelve and a little girl a few years younger, were crouched close by the fountain, whispering to each other, scarcely louder than its gentle drops, that murmured as they fell. "What is it, my brother?" said the younger child, wondering and awed, she knew not why.

"Oh, they will kill Him, Esther! I know that is what it means! the dear Prophet who laid His hands on us—dost thou remember? near our home by the Jordan?"

"If I remember, Adriel? Oh, brother, it seems to me I can always feel the touch of His hand, so gentle and tender, and hear Him, so kindly saying, 'Suffer the little children to come unto Me,' when those men around Him would have sent mother away with us!"

"Thou knowest, Esther, I have been out with our mother this morning. A great crowd met us; there were many women weeping and lamenting, and mother hurried along with them, for oh, Esther, He—"

And here the boy broke into sobs and tears—how could his young lips tell the story?—the cruel scolding, the jeering

As He is risen, so now He dieth not. The widow of Nain's son, the ruler's daughter, Lazarus, all these rose again, yet they died afterward; but Christ, rising from the dead, dieth no more.—Bishop Andrews.

Infants are saved not because they may die in infancy, but because Christ died for their sins and arose again for their justification.

rabble, the heavy cross, the chaplet of thorns, the fainting Lord!

The little sister wept with him, not comprehending all the fearful truth, yet instinctively feeling it in her deep, loving nature. The boy went on.

"Directly mother turned, remembering that I was with her, and came back, saying, 'Thou here, my boy! Oh, thou must not see—and I, I cannot!' But they will kill Him, Esther, I know it!" he repeated. "Oh, if I were a man!"

The children sat silent in their grief and dread, through that strange and solemn hour, the most fearful of all in the world's history; until as the sky grew dark above their heads, little Esther shuddered, and shrinking to her brother's side in fear, whispered,

"Let us go to mother!"

Miriam, the mother of Adriel and Esther, was a widow whose home was in Bethabara, beyond Jordan, where John the Baptist had preached and baptized, and not far from which place, the Lord also had been, teaching the people and healing their diseases, just before His last sad journey to Jerusalem. Her heart, crushed and made tender by recent bereavement, had been raised and consoled by His gracious words, and in the joy of the new faith which His Spirit had infused into her soul, she followed Him with her two children, amid the multitudes who were on their way to the great Feast.

But oh, what an hour of trial for this loving, but impotent disciple! hour when the very face of God seemed turned away from Him whom she had learned to love and revere as the Messiah—as her own Saviour!

Now, however, when the dreadful day was passed, and the sorrowful Sabbath that succeeded it, and all seemed over, she would have turned from the guilty city, and gone sadly back to her village home, but that strange rumors came to her ears, of His having been seen once and again, by His more intimate disciples, both men and women; and with a trembling hope of some good to come, she knew not what, she lingered in Jerusalem.

Then came more certain news, and the word, that amid the quiet Galilean hills, His faithful ones should meet Him. Obeying the dictates of her heart, she joined a little band of His followers, and undertook the northward journey; and with her went Adriel and little Esther. It was delightful, travelling over the hills and vales of Judea and Samaria, covered with the glory of spring; brilliant with countless flowers, whose perfume, with the singing of birds, filled the air. The resurrection-glory of nature must have spoken to the minds of the rejoicing disciples with new meaning and force; yet it may be that the journey seemed tedious to hearts so full of eager tenderness and holy awe.

What a cathedral! What a congregation! Five hundred, not of the wealthy and powerful, but of the "quiet dwellers in the land!" assembled under the blue sky, in this seclusion of God's own making, to hold communion once more with their Lord, in His resurrection body, purified, and painless forevermore; invisible now and henceforth to profane eyes, revealed only to those on whose brows was

the seal of faith. What words were spoken there, we know not; but it is sure that no hearer of that mountain sermon missed his part of the Bread of Life there broken. From that audience chamber, consecrated forever, yet now unknown to any mortal, it seems as if the favored hearers must have descended with faces beaming with holy light, and with souls made conscious once for all that their life was hid with Christ in God, safe from all the attempts of earth and hell.

But the children, Adriel and Esther? They had passed as near as they could, to see their beloved Lord; they had caught the light of His dear eyes, that rested on children with as much tenderness as ever; and now, in their homeward way, as they rested in the noonday heat, by shaded springs, they talked of Him with quiet joy.

"How good it was to see Him, and hear Him bless us again, with all the people!" Adriel says.

"Yes, brother,—and to think that no one can ever hurt Him or kill Him again!"

"I am afraid we shall never see Him again, Esther!"

"I asked mother this morning, and she said she thought not, in this world, for He is going to His Father,—but oh, brother, she says that He is going to prepare a place for us near Him, and that if we are faithful, then one day our bodies shall rise too, pure and glorious like His, and so we shall go and be forever with Him!"

The children's eyes glowed brightly, their hearts burned within them, at the new hope that had come into the world, the "life and immortality brought to light."

"And brother," the child went on, "mother said that our being up in the mount with Him was better than thy presentation in the Temple; and that she has given thee and me both, to be His children and faithful servants all our lives,—to do all His commands, no matter what it may be!"

"I would I knew what He hath for me to do—I think I could die for Him!" exclaimed the boy.

But thoughtful little Esther said, "I hope He will help me to do it for Him—whatever my part may be!"

R. H. S.

EASTER HYMN.

"Because I live, ye shall live also."

NOW comes the sweetest Sabbath of the year;
The Easter-bells are ringing,
And, fancied, we almost seem to hear,
Glad angel-voices singing;
And we a tribute of our love would bring
Unto the risen Lord who is our King.

Right royally He sits upon the throne
Where seraphs low are bending;
Yet will He not reject us, or disown
Our humble prayer ascending.
He knows full well how gratefully we lay
Thank-offerings upon the shrine to-day.

And well He knows how deep within our hearts
Are praises all unspoken;
The voiceless thought, the trembling tear that starts,
Must be their only token;
Yet trustfully we look into His face,
And thank Him for His wondrous love and grace!

O Lord of life and light! thy boundless love
Exceeds our feeble story.
To Thee be praise from all below, above;
Thy name have all the glory!
And here, to Thee, we raise an altar-stone;
For "hitherto" Thy hand has led us on!

Oh, lead us still! and help us evermore
Our fondest hopes to center
Upon the treasure which Thou hast in store,
The glory we may enter!
Help us to overcome through all the way,
And find with every morn an Easter day!
—Selected.

A SORROWING DOVE.

A YEAR or so ago, a little girl living near Rathboneville, N. Y., a village on the line of the Erie Railway, was presented with a pair of doves. One day, three weeks ago, they were flying across the railroad track, when the male bird came in collision with the smokestack of the Pacific express, which passes the spot about 7 o'clock in the morning. The bird was killed by the shock and instantly thrown out of sight of his mate. The female circled about the spot for a few minutes, in evident amazement at the sudden disappearance of her mate. She then flew to a mile post near by and for a long time gave utterance to the mournful notes characteristic of the dove. Suddenly she seemed to realize what had carried the male from her

sight, and she rose in the air and flew swiftly in the direction the train had gone. She did not return until about noon. She alighted at her cote, where she remained the rest of the day uttering her plaintive cries. Next morning, just before 7 o'clock, she was seen to fly away and take a position near the spot where she last saw her mate the day before. When the express train came along she flew at the locomotive, hovered about the smokestack and around the cab as if looking for her mate. She accompanied the locomotive for a mile or so and then returned to her cote. Every day since then she has repeated this strange conduct. She goes to her lookout for the train at precisely the same time each morning and waits until the train comes along, no matter how late it may be. She never goes further than about a mile with the train, running to her cote and mourning piteously all day.

A SONG OF EASTER.

SING, children, sing!
And the lily censers swing;
Sing that life and joy are waking,
And that Death no more is king.
Sing the happy, happy tumult of
the slowly-brightening spring;
Sing, little children, sing!

Sing, children, sing!
Winter wild has taken wing.
Fill the air with the sweet tidings till the
frosty echoes ring!
Along the eaves the icicles no longer glittering
cling;
And the crocus in the garden lifts its bright
face to the sun,
And in the meadows softly the brooks begin to
run;
And the golden catkins swing
In the warm airs of the spring;
Sing, little children, sing!

Sing, children, sing!
The lilies white you bring
In the joyous Easter-morning for hope are
blossoming;
And as the earth her shroud of snow from off
her breast doth fling,
So may we cast our fetters off in God's eternal
spring.
So may we find re'ease at last from sorrow
and from pain,
So may we find our childhood's calm, delicious
dawn again.
Sweet are your eyes, O little ones, that look
with smiling grace
Without a shade of doubt or fear into the Fut-
ure's face!
Sing, sing in happy chorus, with joyful voices
tell
That death is life, and God is good, and all
things shall be well;
That bitter days shall cease
In warmth and light and peace—
That winter yields to spring—
Sing, little children, sing!
—St. Nicholas.



But Mary stood without at the sepulchre weeping. And as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her: Woman, why weepest thou? She saith unto them: Because they have taken away my Lord, and I know not where they have laid him.

EASTER EGGS.

The use of eggs at Easter was common at least as early as the time of Queen Elizabeth, in the last quarter of the seventeenth century. Into all the ceremonies of the festival the giving and eating of eggs entered largely, and the egg was accepted by the Christian as a fitting symbol of a future life, and by the pagan, of the revivification of nature. Eggs were also served with the Paschal lamb. In the accounts of the household of Edward I. is an entry, "four hundred and a half of eggs, eighteen pence;" these were purchased for the purpose of being stained in boiling or covered with leaf gold and distributed in the royal household. In many countries presents of eggs are made. In Russia, where Easter day is devoted to the interchange of visits, the visitor enters the room with the salutation, "He is risen;" to which the reply is, "He is risen indeed." The presentation of eggs accompanies the salutation.

THE OTHER SINNER.

How easy it is to see the sins of other people. Even a child can do that. A Boston Sunday-school superintendent tells us of an experience of his, in proof of this truth. One Sunday he found in his school a class of urchins recently gathered in from the street, without a teacher for the day; so he took them in hand. He came right down to the first principles, and talked of sin and salvation. One of his pointed questions was, "Is there any sinner in this class?" Instantly the answer came from one of the brightest of the boys, who pointed at another boy at the end of the seat, and said, "Yes, that feller down there." That boy was more outspoken than he would have been if he had been longer in the school; but his mode of living was much like that of those long under Christian training. There is no sorrow like our sorrow; and no sin like—"that fellow's down there."—Exchange.

OVER, NOT UNDER.

"Rabbit! old rabbit! run into your hole," shouted a young bunny to his great grandfather. "Don't you hear the railway train coming?"

"Yes, my child, I do; but don't you know that the earthly home, which is liable to be shaken, is no safe place of refuge? The warren trembles and shakes when the train passes by, and some day the earth will fall in and bury you. Better in time of trouble to be above the earth than in it."—Sunday.

NOT A LIAR.

A little lad having loitered on an errand recollected himself, and rushed back to his uncle's work-shop in all speed.

"What are you running yourself out of breath in that manner for?" asked one of the men. "Tell your uncle that the people kept you waiting."

"Why, that would be a lie!" "To be sure it would, but what's the odds!"

"I a liar! I tell a lie!" cried the boy, indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven."

May I hope? Yes, if God is able to relieve you, and you are willing to be relieved in God's way: "He cannot deny Himself," He has no wish to do it.

Pleasantries.

A man in Knox county, Me., who wanted to vote against a projected high school, wrote his ballot "Know."

When George Colman the younger was asked if he knew Theodore Hook, he said, "Oh, yes: Hook and eye are often together."

A Dublin newspaper contained the following: "I hereby warn all persons from trusting my wife, Ellen Flanagan, on my account, as I am not married to her."

A little child was addressed by a gentleman the other day. "How old are you, my dear?" he asked. "Old!" said the child, indignantly; "I'm not old at all; I'm quite new."

Religious Intelligence.

At Home.

The coffee-house experiment in Boston is successful, but some of the editors of religious papers wish to exclude cigars and billiards.

A new bell, bearing the inscription, "Sinners, this bell calls you to the worship of Christ and nothing more," has been presented to the Baptist church at Dedham, Mass.

A circular is said to have been sent to the clergymen of New England asking them to preach on fast day upon the sanctity of marriage and the present state of the divorce laws.

On Sunday, March 12, Rev. D. H. Geisinger was installed pastor of St. John's Lutheran Church, in Easton. Rev. Dr. Sadtler and Rev. Reuben Hall, of Allentown, were the officiating ministers.

The Methodist Episcopal Church North has built churches in all the seaport towns of the South, and even among the hills of Georgia and the Carolinas, as well as in the interior of Texas, New Mexico and Colorado.

The Mormon Elders who travel through the South disseminating their vile doctrines report an unusual number of converts in that part of the country and declare that the present agitation against polygamy is making their work easy.

There are six United Presbyterians in the Princeton Theological Seminary this year, in addition to Mr. Pressly, of the Associate Reformed Church South, who has decided to accept the call to East One Hundred and Sixteenth street, New York.

Governor Bell of New Hampshire has appointed April 7 as the day of the customary annual fast in that State. This will be Friday, and perhaps unprecedented in the Granite State, Thursday having heretofore been selected; but it will be Good Friday.

Bishop Riley of the Roman Catholic diocese of Springfield, Mass., has been preaching strongly against mixed marriages of Protestants and Roman Catholics. He says that a Roman Catholic woman who marries a Protestant endangers her own soul and those of her offspring, as the husband will not be likely to allow the children to be educated as Roman Catholics, whatever he may promise. Neither should a Roman Catholic marry a Protestant woman, because in ninety-nine cases out of a hundred the children inherit the characteristics of the mother.

The Presiding Elders of the Methodist Church in the North-West are to hold a convention in Chicago on June 6, 7 and 8. A programme of topics to be discussed, relating to the work of Presiding Elders, has been prepared by Bishop Merrill and the Revs. C. E. Mauderville, Luke Hitchcock, J. E. Irish, and H. M. Joy. The bishops have been invited to attend and preside in rotation, and the General Conference officers are also invited to be present. Among the essayists are the Revs. J. W. Clinton, J. S. Smart, F. M. Chaffee, C. A. Loeber, W. N. McElroy, W. F. Cowles, J. W. Martin, J. H. Cissell, E. E. Clough, John Bucher, A. R. Boggs, H. Colman, J. H. Lozier, W. T. Smith, and B. R. Pierce.

Abroad.

A despatch from Berlin states that Provoost Herzog has been nominated Archbishop of Breslau.

It is stated that the revision of the Old Testament is finished, with the exception of Ecclesiastes and the Song of Solomon. The second revision will take the whole of 1881, and the finished work will be published in 1883.

The visit of Mr. Moody and Mr. Sankey to Edinburgh is to be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a little distance of the house of John Knox, has been secured.

The fervor of the religious awakening in Orebro, Stockholm, and other places in Sweden is so great that the people will not leave the chapel in the evening. "We must drive them out about 11 P. M., by turning down the gas," writes Pastor Truve to Professor Thwing, of Brooklyn.

A requisition signed by 300 persons, including the Earl of Shaftsbury, Earl Cairns, the Earl of Aberdeen, Mr. Samuel Morley, M. P., Canons Farrar and Fleming, Rev. Charles Spurgeon and 273 clergymen, has been forwarded to Messrs. Moody and Sankey, who are now at Glasgow, asking them to spend a year in London in evangelical work.

The Pope has lately directed the attention of several eminent clergymen to the following questions:

Why the Catholic newspapers are, generally speaking, so inefficient, and so seldom self-supporting?

Which is the best way to employ journalism in support of the Church?

What should be done in order that the Catholic papers throughout the whole world may become strong and powerful as the secular papers are?

The problem is seriously studied by the most eminent publicist connected with the Vatican, and some communication to the Bishops of the whole world is expected, calling their attention to the fact that as the press has become, in the hands of the enemies of religion and society, a power-

ful lever of destruction, so it must become in the hands of the bishops a great factor for religious and social reconstruction.

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PHILADELPHIA MARKETS.
Wholesale Prices.

MONDAY, April 3.
FLOUR.—We quote the whole range of prices as follows: Super at \$3.75@4.25; winter extras at \$4.75@5.25; Pennsylvania family at \$6@6.25; Ohio and Indiana do. at \$6.75@7.25; St. Louis and Southern Illinois do. at \$7@7.50; Minnesota bakers' extras at \$6.75@7.50; and all other brands at \$7.75@8.50, as to quality.
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14Feb28

WHEAT.—Sales on 'Change of 500 bus. choice red in grain depot at \$1.41; 1000 bus. Delaware do. do. at \$1.43; 2000 bus. No. 2 red, grain depot at \$1.39; 1000 bus. do. spot in elevator at \$1.33; with \$1.33 bid and \$1.39 asked for April; \$1.38 bid and \$1.39 asked for May; \$1.34 bid and \$1.35 asked for June, and 5000 bus. July sold at \$1.22.

CORN.—Sales of 1000 bus. steamer in grain depot at \$2.00; 1200 bus. sail yellow at Washington street on track at \$2.00; 3000 bus. do. at Frankford road and Tenth and Berks at \$2.00; 400 bus. white on track at \$2.00, with \$1.90 bid and \$2.00 asked for car lots sail mixed spot in elevator; sales of 5000 bus. do. April at the close at \$2.00; 30,000 bus. May at \$2.00@2.05, closing at \$2.05, with \$2.00 bid and \$2.05 asked for June, and sales 5000 bushels July at \$2.00; and 25,000 bus. do. at \$2.00, the closing price.

OATS.—Sales of 12 cars No. 3 white at 58c; 7 cars No. 2 do. at 58c@59c, closing at 59c, and 1 car No. 1 do. at 60c, with 56c bid and 58c asked for No. 2 white for April; 55c bid and 57c asked for May; 54c bid and 55c asked for June, and 51c bid and 53c asked for July.

RYE was scarce and wholly nominal at 86@88c. for small and round lots.

GROCERIES.—Coffee was in slow demand, but steadily held at yesterday's prices. Sales of 325 bags Rio at 94@100; 175 bags do. at 94@110; 175 bags Maracaibo at 104@120; 250 bags of Laguayra at 92c, and 150 mats Java at 17c. Raw Sugars were quoted unchanged at 7 5-16@7 7-16 for fair to good refining muscovados. Refined were active and strong at 10 1/2c for cut loaf and crushed; 10c for powdered; 9 3/4c for granulated; 9 1/2c for mould A, and 9 1/4c for standard A.

PORK.—We quote Mess Pork at \$18.50@19, shoulders in salt, 7@7 1/2c; do. smoked 8c; pickled shoulders, 7 1/2c; do. smoked, 8 1/2c; pickled bellies, 9@9 1/2c; smoked do. 11 1/2c; loose butchers' Lard 10 1/2c; prime cream do. \$11.50; city kettle do. 11 1/2c. Beef Hams, \$21@25 as to brand; sweet-pickled Hams, 11 1/2@12 1/2c, as to average; smoked do., 12@13c; smoked Beef, 15@16c; extra India Mess Beef, \$25@26 f. o. b.; city family do., \$14 and packet do. \$13 f. o. b. Tallow at 7 1/2@7 3/4c.

BUTTER.—We quote Penna. creamery extras 43@44; small jobbing selections, 45c; Western do. do. 42@43c; do. good to prime, at 39@41c; do. imitation, 34@38c; Bradford and York State tubs, fresh, extras, 42@42 1/2c; do. good at 37@40c; Western extras, fresh 37@39c; do. good to prime 32@35c; factory, choice, 37@38c; good to prime, 32@35c; rolls, choice to fancy, 30@35c, but none here; do. prime, 25@26c; do. fair to good, 15@23c; common and medium shipping grades, 9@11c; grease, 5@6c; prints, fancy, 45@47c; do. firsts, 40@43c; do. seconds, 32@35c.

CHEESE.—We quote York State full cream choice at 13 1/2@13 3/4c; do. fair to prime at 12@13c; Ohio flat, fine, 12@12 1/2c; do. fair to prime, 11@11 1/2c; Pennsylvania creamery half-skims, 7@7 1/2c; do. skims, from 5@6c for best down to 1@2c for inferior.

POULTRY.—Live was firmer under light receipts with sales of chickens at 13@14c. Dressed was scarce, and for that reason brought extreme price.

EGGS.—Sales of fresh Western in round lots chiefly at 19c, but occasionally as high as 19 1/2c. for fine marks to the jobbing trade and Pennsylvania, New Jersey and Delaware fresh at 19 1/2@19 3/4c. in wholesale lots.

PETROLEUM.—We quote car lots for home use at 8c. for standard white and 12c. for Royal, 150 test.
HAY AND STRAW.—We quote No. 1 Western and York State Hay at \$18@18 50; choice cars \$19; fair to good do. \$15@17, and poor \$12@14. Rye Straw was dull at \$11@15.

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